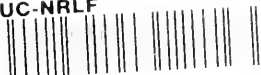


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THE POEMS OF  
William of Shoreham

re-edited by

M. Konrath

Part I

(all published)

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EARLY ENGLISH TEXT SOCIETY


*Extra Series, 86*

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THE POEMS OF  
**William of Shoreham,**

AB. 1320 VICAR OF CHART-SUTTON.

RE-EDITED

FROM THE UNIQUE MANUSCRIPT IN THE  
BRITISH MUSEUM

BY

**M. KONRATH, PH.D.,**

PROFESSOR IN THE UNIVERSITY OF GREIFSWALD.

PART I.

PREFACE, INTRODUCTION, TEXT, AND NOTES.

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TO THE MEMORY OF

*Julius Zupitza.*



## PREFACE.

THE work which I now bring before the public has been long in preparation. Several circumstances, which it is no use specifying here, have combined to delay its appearance. I am not quite certain whether it has got any better for having been "pressed" ever so much longer than old Horace recommended; but I do believe that nobody has been the worse for the delay, except, perhaps, myself.

In editing the text I have adhered as closely as possible to the MS. The punctuation is mine, and so is the expansion of the usual contractions. The MS. has no punctuation; only a dot is sometimes put after a word, which generally serves as a mark of separation. Several letters, especially *g*, *k*, *d*, *t*, *h*, often have a flourish attached to them, which Thomas Wright in his edition has either disregarded or replaced by an *e*. I have thought it best simply to retain the flourish, though in some cases metre and rhyme seem indeed to require the expansion of it into a sounded vowel, generally weak *e*. Missing letters, or words to be supplied, I have put within square brackets; such as are to be omitted, within parentheses. The bracketed numbers in the right margin refer to the pages of Mr. Wright's edition.

It has not been my aim to give what they call a critical text. The dialect of the scribe of the MS., it is true, is different from that of the author. But then, what is the dialect of the author? How shall we know exactly, when he rhymes, for instance, *be* : *charite* : *tre* : *Noe* : *me* : *he* : *pe*; and, on the other hand, *by* : *leuedy* : *why* : *hy*, etc.?—*was* : *glas* : *pas* : *solas* : *Sathanas*; and *wes* : *sugges*? when O.E. *āw* is represented by *aw* as well as *ow*, even in rhyme?—The standard M.Kt. document, the 'Ayenbite,' representing as it does the language of an East-Kentish author, cannot teach us any particulars about the West-Kentish dialect of Shoreham, which, although preserving some common Kentish peculiarities, may, moreover, have been to some extent influenced by the speech of the neighbouring capital. Considering this, I have been careful not to normalize the language of the MS. on the basis of that of the 'Ayenbite.' I have substituted

Kentish forms for non-Kentish ones when the former were demanded by the ryme; but in the interior of verses I have left the non-Kentish forms untouched. There is, of course, no consistency in the spelling of the MS.; but I have not thought myself entitled to make it uniform. Accordingly, I have not altered the spelling, for instance, in such cases as *eyen* : *dreȝen*, the sign ȝ being also used by the scribe for consonantal *y*; or—*draȝeþ* : *gnaȝeþ*; *sorȝe* : *morȝe* (*lare*, *ore*, *sorȝe*, *folȝen*, etc., by the side of *laze*, *oze*, *sorȝe*, *folȝen*, etc.); *dryt(t)e*, *ryt(t)e*, *myt(t)e*, by the side of *dryȝte*, *ryȝte*, *myȝte*, etc.; *caut* : *naȝt*; *ouȝte* : *broute*; *wroute*, etc.

In all these cases the 'Ayenbite' has preserved the old spirantic (front or back) ȝ (*h*), as in *laze*, *oze*, *sorȝe*, *-ȝt*, *-ȝt*, *-ȝt*; and it is even probable that Shoreham, too, may, as a rule, have used the same spellings. But I am not sure that he did so consistently; for I do not know to what extent the labialisation or fronting of ȝ, or the reduction of *h* to a mere breath-glide may have been carried out in his pronunciation; though it should be mentioned that there are no unquestionable rymes suggestive of such changes to be met with in these poems. In the pronunciation of the scribe, the spirantic ȝ before *t* was certainly silent; for he is particularly fond of writing ȝt for simple *t*.

When a spelling is merely graphic, as when *ou* is written for *o*, I have left it unaltered. There is still another case in which I have not thought it safe enough to interfere with the spelling of the MS. It concerns the M.Kt. representatives of the O.E. diphthongs, especially *ēa* and group-lengthened *ēa*, which are represented in M.Kt. by *ea*, *ȝea*, *ȝa*, *ia*, *ȝe*, *e*. The usual spellings in the Shoreham MS. are *ea*, *e*, *ee*, rarely *eȝa*, *ȝa*, *ȝe*. Now, for my part, I am almost convinced that those digraphs, at least in Shoreham's pronunciation, simply meant an *e*-sound, except, perhaps, initially. This is proved by rymes. In order, however, not to seem to prejudice a matter still in controversy, I have thought it best to let alone such rymes as *dead* : *queed*; *deauē* : *by . . leue*; *eȝape* : *deȝe*; *-leas*, *-lyas* : *was*; *queaul* : *glad*; *ȝhalde* : *tealde* : *felde* : *ealde*; *spak* : *on-leak*, etc.

All such particulars I meant to have dealt with in the Introduction, where I intended to give a synopsis of Shoreham's language. Seeing, however, that for an adequate treatment of Shoreham's language it was absolutely necessary to study it in connexion with the other M.Kt. texts; and that a full analysis of their phonetic and inflexional systems, for which I have already collected the materials,

would have swelled the bulk of this volume too much: I was obliged to desist from my original purpose, and to reserve a detailed account of the dialectal peculiarities of M.Kt. for a second volume, which is also to contain observations on Shoreham's metre and versification, and a glossarial index.

The metrical structure of the lines has, no doubt, often been sadly deranged by the scribe of the MS. In many cases it would be easy to mend it by transposing or inserting a word, adding a final *e*, and the like. Tempting though it was to make such slight corrections, I have, as a rule, abstained from altering the MS. text for metrical reasons alone. Only here and there, when the metre or rhyme seemed to demand it, I have restored a final *e* left out by the scribe; and even this, I am afraid, I have not done quite consistently.

It will be seen that, by the side of a considerable number of regular verses, there occur others which show metrical licences, but are perfectly clear as regards the sense, and do not seem to call for any emendation. How then are we to know how many licences the poet may have allowed himself, when there is only one MS. of his works left, and that one sadly corrupted? I have, therefore, been content to try and restore the original sense where the blundering copyist of the MS. has perverted it, or even managed to produce downright nonsense. Only such emendations as seemed to me absolutely certain have I adopted into the text; any conjecture that might seem in the least doubtful I have relegated to the notes. More than once I have been driven to mere guessing; and several passages have proved so puzzling, that I have not been able even to guess at the probable sense. I have, therefore, been obliged to leave them as they stand in the MS.

In the notes I have chiefly attempted to clear up and illustrate, as far as possible, from sources which the poet is likely to have known, the meaning of all the passages that seemed to need any explanation.

My principal aim, then, in re-editing the poems has been to make the transmitted text intelligible. I am fully conscious of my shortcomings; yet I hope that fair critics, such as can realise the difficulty of the task, will not be too hard upon me.

I take this opportunity of expressing my sincere thanks to all those from whom I have received kind help. First and foremost of all to Dr. Furnivall, who not only looked through my notes, and wrote the head-lines at the top of the pages, but also took the great

trouble to collate the proofs with the MS., and gave me many a valuable hint for the reconstruction of the text. If on some points I did not quite agree with him, and would rather have my own way, it was not in a spirit of dogmatism, but in consideration of facts gathered from a study of Shoreham's language and versification, which led me to adopt a different view.

I am further indebted to Professor Bülbring of Bonn, who kindly ascertained for me the MS. readings of some passages about which I was doubtful.

My grateful acknowledgments are also due to the Reverend Father Clemens Blume, S.J., co-editor of the 'Analecta Hymnica,' and the Reverend Dr. Valentin Teuber, for communications most welcome to me in my search after the possible Latin sources of the poems. And last, but not least, I have to thank my friend Mr. W. H. Lovel, whose kind help, whenever asked for, was always given me most readily.

M. KONRATH.

*Greifswald, May 1902.*

## INTRODUCTION.

### THE MANUSCRIPT.

THE poems here printed have been transmitted to us in a single MS. : Additional MS. 17,376, in the library of the British Museum, an octavo volume containing 220 leaves of vellum, the first 149 of which are filled up with a prose version of the Psalms, together with certain Canticles and the Athanasian Creed, in Latin and English. These have been edited by Karl D. Bülbring for the E. E. T. S., Part I, 1891. In the Preface to that edition will be found a description of the MS., and a reprint of Sir Frederic Madden's notice of its history, written by him on a fly-leaf prefixed to the MS.

Both the Psalter with the Canticles and the Athanasian Creed, and the Poems, are written by the same scribe, which has led to the false opinion that they are the work of one and the same author.

The date of the MS., according to Sir Frederic Madden, is the earlier half of the 14th century. In a colophon at the end of the poem on the seven deadly sins (p. 114 of the present edition) the name of Archbishop Simon of Canterbury is mentioned. This is Simon Mepham, a Kentishman, who held the see from 1327 to 1333. So the MS. cannot have been written before 1327. Mr. Wright attributes it to the beginning of the reign of Edward III. But is it really so early as that? Varnhagen ('*Englische Studien*,' II. p. 36, footnote), speaking of the portion which contains the poems, thinks that it can scarcely be assigned to an earlier date than the last quarter of the 14th century, and if I were to judge only from internal evidence, especially that of the spelling, I should be strongly inclined to agree with him. Dr. Furnivall, however, assures me that in his opinion the MS. cannot be later than 1350. At any rate, it is not, as Mr. Wright fancied, an autograph of the poet, but a very careless copy made by an ignorant scribe whose dialect was different from that of the author, and who—besides freely substituting the forms of his own speech for the original ones—seems to have only imperfectly understood what he was copying: so full of corruptions is his text.

the sense of numerous passages being sadly obscured, or even perverted into nonsense.

In the earlier portions of the MS., chiefly in the poem on the Sacraments, rarely in other parts, we sometimes recognize a later hand, apparently that of a Kentishman, who wrote over the lines or in the margin what he fancied to be corrections of the text. His readings are not, however, based upon any independent MS. authority, but prove to be mere conjectures of little or no use for textual criticism.

#### CONTENTS OF THE MS.

The MS. contains seven poems on religious subjects, in the following order:—

I. De septem Sacramentis. De psalmo ‘Exercitatus sum et defecit spiritus.’

The colophon at the end of it runs: *Oretis pro anima domini Willelmi de Schorham quondam vicarii de chart iuxta Ledes. Qui composuit istam compilationem de septem sacramentis.*

II. The Hours of the Cross, combined with Hours of the Compassion of Our Lady.

III. De decem preceptis.

IV. [De septem mortalibus peccatis.]

Colophon at the end of it: *Oretis pro anima domini Willelmi de Schorham quondam vicarii de chart iuxta ledes qui composuit istam compilationem de septem mortalibus peccatis. Et omnibus dicentibus oracionem dominicam cum salutacione angelica xl<sup>a</sup> dies uenie a domino Symone Archiepiscopo cantuarie conceduntur.*

V. The five Joys of the Virgin, composed at the request of a ‘soster.’

Colophon at the end of it: *Oretis pro anima Willelmi de Schorham quondam vicarii de chart iuxta Ledes.*

VI. On the Virgin Mary.

Colophon: *Oretis pro anima domini Roberti Grossetepte quondam Episcopi Lincolnie.*

VII. A didactic poem on the fundamental doctrines of the Christian faith: a sort of ‘Summa Theologiae,’ treating of the grounds of our belief in the existence of a Deity, the Trinity, the creation, the revolt of Lucifer in heaven, the origin of evil, and the fall of man.

Here the MS. breaks off, in the middle of a disquisition on

original sin. But from a passage on p. 156-7 of the present edition we learn that the poet intended to go on with the story of our redemption :

*For, ase man was þorȝ trowe by-couȝt,  
In trowe he scholde be for-bouȝt,  
þat þe fende neste.  
And þat was ine þe huly rode,  
þorȝ þe schedynge of þe blode  
Of godes sone,  
ASE ICH HER-AFTER TELL E MAY . . .*

This portion of the poet's work, if he did finish it at all, is lost.

#### AUTHORSHIP OF THE POEMS.

The question is, Are all the poems contained in the MS. by the same author whose name appears in the colophons at the end of the first, fourth, and fifth poems?

To this I think we may confidently answer that the weight of internal evidence goes as far as anything to prove the common authorship of all of them, with the possible exception of No. VI, the Hymn to the Virgin. The colophon at the end of it suggests that it is a translation from Robert Grosseteste, but I have not been able to discover the original. The language shows the common characteristics of the Kentish dialect as used by the poet in his undoubtedly genuine productions. In a few cases, however, we meet with forms which are apparently at variance with the ascertained usage of the author of the other poems; as, for instance, on p. 129, ll. 61 ff., *chylde* [: *mylde* : *wylde* : *istylde*, pa. pple. of *stillen*]. The usual forms are *mylde*, *wylde*, presumably with a long *i*. Ibid., ll. 64-66, *a cheuste* (= a chaste one) [: *breste*]. Cf. p. 60, l. 1689, *chaste* [: *haste*]; also the noun *chastete*, p. 49, l. 1367 (but *chestete* occurs in 'Ayenbite,' p. 235).—p. 127, l. 18, *hanue* [: *name*]; usually *hennes* [: *senues*] p. 41, l. 1146, [: *kennes*] p. 60, l. 1684.

These cases are perhaps not strong enough to prove a different authorship for the Hymn. Poets who write in a special dialect have generally to grapple with the exigencies of rhyme; and Shoreham, as we shall see, is not an exact rymer. Besides, it is antecedently not very likely that the scribe of the MS., who did his work rather mechanically, should have given himself the trouble of putting in between the poetry of William of Shoreham, which his copy must have contained, a poem taken from a different source.

## THE AUTHOR.

William of Shoreham was a Kentishman, no doubt a native of Shoreham near Otford (about seven miles and a half from Sevenoaks). He is stated to have been *quondam vicarius de Chart iuxta Ledes. Leeds*, in Kent, was a priory of canons regular, founded, according to Dugdale, in 1119.

In 1320 Walter Reynolds, Archbishop of Canterbury (1313–1327), appropriated to the priory and convent of Leeds the rectory of Chart-Sutton, after the resignation of the last rector, Johannes Haukyng, on condition that a vicar should be maintained there. The documents relating to Chart and the transaction with the priory of Leeds are printed in Thorpe's 'Registrum Roffense,' p. 207–209. But from none of them do we learn that the first vicar admitted was William of Shoreham, as Mr. Wright asserts in the Preface to his edition, p. vii. William's name is not once mentioned in the 'Registrum,' nor anywhere else, as far as I know. We have no information about the circumstances of his life beyond the fact that he was vicar of Chart, which implies that he belonged to the Augustinian convent of Leeds. We also know that he cannot have occupied the place at Chart before 1320, and may further infer from the words of the colophon at the end of the fourth poem that he did not outlive Archbishop Simon Mepham. Those words seem to imply that the Archbishop granted a quadragene to all those who should say the Lord's prayer and Ave Maria for the soul of William of Shoreham, late vicar of Chart, which evidently points to a person already deceased at the time. This would indeed place the tenure of William's office close to the year 1320, and might justify the assumption that he was the first vicar of Chart.

In the N.E.D. and in Stratmann-Bradley the quotations from Shoreham are given under date 1315. On what evidence I do not quite see. My own impression is that the language has a decidedly less archaic character than that of the standard Kentish work, the 'Ayenbite of Inwyte,' which was completed in the year 1340. But this may well be owing to local differences.

When we turn from the scanty and somewhat uncertain data on which our knowledge of William's outward life rests to the productions of his mind and art, the features of the man and poet at once become more distinct. He reveals himself as a pious and learned theologian, well read in the writings of the ecclesiastical authors



most reputed in his day ; sometimes, it seems, even resorting to remoter sources (see, for instance, his discourse on the origin of evil) ; well versed in the canon law (see the treatise on Matrimony) ; of a scholastic turn of thought, though not without a leaning towards interpreting matters in a mystical and allegorical way. At the same time we recognize the practical Churchman, who had the cure of souls ; who knew the spiritual wants as well as the capabilities of those *pat lewel beþ* ; and who, as a faithful shepherd, earnestly endeavoured to minister to them to the best of his ability.

Four out of the seven poems, viz. I., III., IV. and VII., have a purely didactic aim, being intended to teach the Christian man—1. what he has to believe (No. VII.) ; 2. what commandments to keep (No. III.) ; 3. what sins above all others to shun (No. IV. Of sin in general, the difference between original and actual sin, and the seven deadly sins in particular) ; 4. what means of grace to use for his salvation (No. I. Of the Sacraments).

This is the sum and substance of all that is necessary for a Christian to know and keep. Under those heads are generally arranged the instructions given in the Catechism ; and the very same topics are constantly dealt with at ecclesiastical Councils and Conventions, and parish priests enjoined to enforce them on the minds of their flocks.

William of Shoreham, when he set himself to the task, brought all his zeal and learning to bear upon it ; and though his treatment of the subjects would sometimes seem to have a smack of scholasticism, yet, on the whole, it is well calculated for the comprehension of lay folk.

There were, no doubt, many Latin compilations of a similar kind accessible to the poet, many a 'Summa' which, in composing his work, he might have followed. Still, considering that the general matter must have been as familiar to an erudite clergyman of the 14th century as it is to any tolerably well-instructed Catholic of our own day, and that for details William could easily resort to the standard ecclesiastical authors in the library of his convent, we need not, I think, look out for any particular source from which the poems in question might possibly have been drawn.

The three remaining poems are of a different character. No. II. is a devotional piece. The portion of it that contains the 'Hours of the Cross' (or of the Passion of Our Lord) is an English rendering of the Latin 'Horæ' which begin : *Patris sapientia, Veritas divina,*

etc., and of which several other translations in M.E. verse are known. Here, each Hour is followed by an apostrophe to Our Lady referring to her sorrows at the sufferings of Christ; and it is probable that these stanzas, too, were translated from some Latin '*Horae Compassionis B. Mariæ Virginis*,' though the original has not turned up yet.

No. VI., the Hymn to the Virgin (after Grosseteste?), is in a purely lyrical strain, while in No. V., on the Joys of the Virgin, the lyric and epic elements are blended. All these pieces are pervaded with a genial warmth of feeling.

But, conspicuous as William of Shoreham's mental resources are, he is—as ten Brink in his '*Geschichte der englischen Litteratur*' (I<sup>2</sup>, 328) remarks—no poet in the higher sense of the word. It is true, he has something to say, and shows also a certain degree of mastery over the language, but he lacks artistic insight into the proper nature of poetry, as well as skill in workmanship. That maxim of Rückert's :

“Was man kann in Prosa schreiben,  
Soll man nicht in Verse treiben,”

which holds true for all ages, and which Chaucer had the good sense to act upon when he made his Parson preach in homely prose, does not seem to have been fixed in William's mind. Thus it happens that we sometimes have to travel in the poems over arid tracts of ground; and the unpleasant effect is even increased by the discrepancy between the contents and the form in which they are couched. This is particularly the case in the first poem, where the stanza chosen proves a very ill-suited instrument for a rather prosy discourse on the Sacraments; and that, too, in the hands of a poet who is by no means a very skilled versifier. For, not only does he apparently allow himself several metrical licences—I say “apparently,” because the condition of the MS. warns us not to rashly lay every fault to his own door,—but his somewhat limited store of good rymes often drives him to supply the want with cheap ones, use stock-phrases, tags (especially in the bob- and tail-verses), meaningless expletives, and other make-shifts to fill up the lines. This has sometimes a rather ludicrous effect, as, for instance, in the poem on the Joys of the Virgin, which is directed to a “*soster*,” when he ekes out a line (126/325) with the favourite expletive *my leue broþer*, just to get the wonted ryme with *oper* (*hyt nys non oper* being itself one of his stock-phrases).

To sum up then : William of Shoreham was what Chaucer says of his Parson—‘*a lerned man, a clerk, that . . . his parishens devoutly wolde teche* ;’ a man highly respectable for his erudition, zeal and piety, but a very mediocre poet, whose works deserve perhaps to be studied more for linguistic purposes than for their intrinsic merits as poetry.

#### EDITIONS OF THE POEMS; TEXTUAL CRITICISMS.

The only complete edition, previous to the present one, was that by Thomas Wright : ‘*The Religious Poems of William de Shoreham*,’ London, 1849, printed for the Percy Society.

Some specimens of the poems have been printed in Anthologies : “*De Baptismo*” in ‘*Specimens of Early English*’ by Morris and Skeat, vol. ii. ; “*De Ordinibus ecclesiasticis*” in Wülker’s ‘*Alt-englisches Lesebuch*,’ i. 21 ; the Song on the Joys of the Virgin in Mätzner’s ‘*Sprachproben*,’ i. 260 ; and several obscure passages have been discussed in their notes.

Wülker’s ‘*Lesebuch*’ was reviewed by Zupitza in the ‘*Zeitschrift für österreichische Gymnasien*,’ 1875, where he also took occasion to correct a few errors in the transmitted text of Shoreham. In my ‘*Beiträge zur Erklärung und Textkritik des William von Schorham*,’ Berlin, 1878, I tried to emend a number of corrupt passages ; and my reviewers (Böddeker, in ‘*Litteraturblatt*,’ ii. 60, Varnhagen, in ‘*Anzeiger für deutsches Altertum*,’ v. 257, and Kölbing, in ‘*Englische Studien*,’ iii. 164) have each of them contributed to the emendation of the text, especially Varnhagen and Kölbing, who continued their critical observations on the poems, the former in ‘*Anglia*,’ iv. 200, the latter in ‘*Englische Studien*,’ xxi. 154.

What I owe to the endeavours of these scholars will be found duly recorded in the notes of the present edition.

## ERRATA.

p. 5, Head-line. Insert 3. *The Eucharist*, and change number 6 to 5.

p. 5, l. 127. Supply (6) = p. 6 of Wright's edition.

p. 6, Head-line. Read 6. *Holy Orders*. 7. *Matrimony*.

p. 8, l. 211. *dele* comma after *for*pe.

p. 13, l. 351. Read (14) for (15).

p. 16, l. 435. Read (17) for (16).

# William of Shoreham's Poems.

[*Brit. Mus. Addit. MS. 17,376.*]

## I. De septem sacramentis. De psalmo, [leaf 150] Exercitatus sum et defecit spiritus.

(1)

<p><b>S</b>onderliche his man astoned In his owene mende, Wanne he not<sup>e</sup> neuer wannes he comþe, Ne wider he schel wende ; And more, þet al his lyf his here imengde Wipe sorwe and eke wipe sore.</p>	<p>1   4   7</p>	<p>Man does not know whence he comes, nor whither he shall go.  All his life is troubled with sorrow and pain.</p>
---	--	--

(2)

<p>¶ And wanne he deiþe, ne meȝ me wite Woder he comþ to wisse ; Bote as a stock<sup>r</sup> þer liþe þet body, Wipe-þoute alle manere blisse. Wat þenkeste ? And hondred winter ȝef a leueþe, þat his lyf mid þe lengeste.</p>	<p>8   11   14</p>	<p>And when he is dead, his body lies there like a stock, all joyless.  A hundred years is the utmost space of life,</p>
---	--	--

(3)

<p>¶ Onneþe creft enȝ þat stat, Ac some crefteþ þat halue ; And for siknesse lechecreft, And for þe goute sealue Me makeþe ; For wanne man drawiþ in-to oldeward, Wel ofte his bones akeþ.</p>	<p>(2) 15   18   21</p>	<p>which is hardly ever attained, though some attain half of it, helped by medicines and salves ; for the ap- proach of old age often makes man's bones ache.</p>
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5. In the MS. the 'bob' of every stanza is written in the margin to the right of the first line, a curved line running down from the rime-word of the 'bob' to the corresponding one of the last line.

12. *þenkeste* [: *lengeste*], phonetically *þengste* [: *lengste*].

13. *And hondred* for *An h.*

SHOREHAM

B

2 I. *The Seven Sacraments. Charity the Ladder to Heaven.*

	(4)	
And, be a man never so vigorous, when he grows old he shall pay nature's debt. Yet many a young man thinks he shall live long, and lives only a very short time.	¶ And be a man neuer so sprind, 3ef he schel libbe to elde, Be him wel siker, þer-to he schel, And his depes dette 3elde ; To gile 3et meni 3ong <sup>r</sup> man wenep longe leue, And leueþ wel litle wyle.	22 25 28
	(5)	
Thus we are all on the way hence.  And yet it is said we are doomed to hell in Adam and Eve.	¶ þos we beþ al away-warþ, þat scholde her byleue ; And 3et me seiþ ydemyd we beþe In Adam and ine Eue Te helle :	29 32
[leaf 150, bk.]	Wazt hope his here of sauement Now time his for to telle.	35
	(6)	
Man's right dwelling is in heaven.	¶ Me seiþe þe ri3te wone3yng <sup>r</sup> Ine heuene hyt his to manne ; Ac heuene his hei3e, and we beþ heuy, Howe scholde we þider þaune ? Bi leddre. Howe mey þat be ? wo dar þer-oppe stei3e, For dou3te of fotes bleddre ?	36 39 42
How then shall we get there ? By a ladder ;	(7)	
but not a wooden ladder :	¶ Man, þy laddre nys nau3t of wode þat may to heuene leste ; Ac on þer his, þat iakob isei3e þer he sleppe inne hys reste.	(3) 43 46
there is one that Jacob saw in his sleep.	Now schewe þis :	
This ladder is charity, the steps are virtues.	þis ilke laddre is charite, þe stales gode þeawis.	49
	(8)	
On it Jesus mounted up, to teach us how to climb.	¶ Her-on ihesus stawe vppe bi-fore, Al for to teche ous sty3e ;	50

25. In *depes*, *y* is written over the first *e* in a later hand.

33. *helle*, MS. *telle*.

34. *saument*, above it *soule sauacioun*, written with pencil by a later hand.

43. *þy*, read *þys*?

51. *sty3e*, MS. *stey3e*.

I. *The Seven Sacraments. As Christ rose, so shall we rise.* 3

Nowe hyȝe, man, and folwe wel, A-doun þat þou ne syȝe By-weyled ;	53	
For yf þou nelt nauȝt climme þos, Of heuene þou hest yfayled.	56	
(9)		
¶ And þat man louye god and man, Ase charite hyt hotep ; þat he so wel ypeawed be, þat alle men hit noteþe :	57	Though a : man fulfil the law of charity, and be of noted virtue,
Wat þanne ?	60	
Ȝet senne-les ne may he nauȝt be, Ac a deȝpe, and he not wanne.	63	he cannot be sinless, but must die, and knows not when.
(10)		
¶ Of brokele kende his þat he deiþe, For hy ne moȝe nauȝt dury ; And aldey he to senne falleþ, Her ne moȝe nauȝt pury Of serewnessche.	64	
Ȝet hope þou wel, man, for al þis, þat goȝde lyf wole þe wessche.	70	[leaf 151]
(11)		
¶ For deþe ne falt nauȝt into wanhope, (4) 71 For goð him self for þe deide ; þe þridde day he aros aȝeyn Of þe þrouȝ þer men hine leyde, Ine tokene þat, man, þi body arise schel Of deiþe, nan more to blokne.	74	Still he need not despair for fear of death, since God himself died for us, and rose again, in token of our own resurrection.
(12)		
¶ þe bible seyþe þat mannys blod Hys ryȝt þer saule giste ;	78	The bible says that man's blood is the seat of the soul ;

52. *folwe*, MS. *ffolwe*, with a faint ȝ over the *w*.

57, 59. *þat*, read *þaȝ* ?

67. *moȝe*, *oȝ* on erasure.

68. *w* over *en* ; see note.

70. The ȝ in *goȝde* small and indistinct.

71. MS. *into*.

78. *blod*, MS. *blodis*.

79. *þer* on erasure.

4 I. *The Seven Sacraments.* 1. *Baptism* and 2, *Confirmation.*

and water washes filth away.	And water wasscheþ þe felthe a-wey, þer me wesscheþ by liste	81
	þe on-sounde :	
To wash us, Christ shed blood and water out of His wound.	To wesschen ous cryst schedde his blod And water out of hys wonde.	84
	(13)	
Herefrom sprang the sacraments of Holy Church. A sacrament is a sign of a holy thing.	¶ Here-of spronge þe sacramens Of holy chyrche digne ; And his to segge sacrament Of holy þynge signe.	85 88
	For gode, Hou myzte fayrer signe be þane of þe water and blode ?	91
	(14)	
With Christ's blood man's soul has been bought, and with the water man is purged from sin.	¶ Man, þorwe þat blod þi soule his bouzt Fram þe fendes powere ; And þorwe þat water iwessche þat Of þyne sennes here.	92 95
	Nou loke, þoure Cristendom his tokene þrof Of criste þat we toke.	98
Baptism is a token of it.	(15)	
At Confirm- ation the baptized are marked for communion with those in heaven.	¶ For, 3ef þou uangest þane cristendom, (5) And for þan bi-leff[s]t clene, þou schelt be marked to þet stede To wichen heuen his ymene ;	99 102
[leaf 151, bk.]	To soþe, Wanne þe bisschop bisschopeþ þe, Tokene of marke he set to þe.	105
	(16)	
Baptism purges man from all manner of sine,	¶ Ac cristendom hys sacrament Of so grete powere, þat hit þorwe wasscheþ þane man Of senne alle manere ;	106 109
	And glorie	

97. *þoure*, *ur* in a smaller handwriting, evidently a later addition to what looks more like *þo* than *þo*.

101. *stede*, in a later hand on erasure.

105. MS. *toope*, second *o* inserted by a later hand.

109. MS. *in alle manere*, in later addition, above the line.



Hit scheppeþ, 3ef man deype,  
And schilt fram purgatorie. 112 and shields him from purgatory.

(17)

¶ And—for we beþ of nonn power 113 Feeble though we are, the fiend dare not harass us, for Christ is with us.  
To weryen ous fram schame—  
þer der no fend acombry ous,  
Crist is mid ous to-same(s); 116

And neade :

Tokene þer-of his goddes bodi  
At cherche ine forme of brede. 119 The token of it is Christ's body in form of bread.

(18)

¶ And 3et,—for man his so brotel 120 And though a man turn to sin again,  
Ine his owene kende—

þa3 he torni to senne a3en  
þorwe fondyng<sup>t</sup> of þe feende, 123

By chaunce

þat he may come to stat a-3eyn  
þorwe bare repentaunce. 126 he may be restored by mere repentance.

(19)

¶ Her-of we habbeþ tokene gode, 127 This is shown when we receive Penance for our sins,  
Wanne we fangeþ penaunce

For sennes þat we habbeþ idoñ,  
To pynes allegaunce

Ine fere ;

130

For þer we scholde hit vnder-go,  
Bote we pinede hit here. 133

to alleviate the torments in the fire of purgatory.

(20)

¶ þat man ne falle ine wanhope 134 To save a man from despair,  
A-last wiþ-oute bote,

Al þat he heþ iseneged her  
Wiþ honden and wiþ fo3te, 137 Extreme Unction brings to nought all his sins.

Wyþ þoute,

Mouþe, nase, and earen, and wiþ si3t, [leaf 152]

Eliinge brengeþ hit to nou3te. 140

130. MS. first *pynes*, *s* nearly gone.

133. *Bote*, MS. *Sote*.

135. *bote*, *te* on erasure.

139. *earen*, MS. *ey3en* ; see note.

6 I. *The Seven Sacraments.* 7. *Holy Orders.* 5. *Matrimony.*

(21)

Some long for a life more rigor- ous than the common life.	¶ 3et some heþe suche deuocioun,	141
	þat hym þingþe he his al ydel	
This God grants by Ordination.	For to libbe commun lif,	
	Bote 3ef he hedde a brydel ;	144
	Wet þinge	
	Of harder stat god graunteþ,	
	Wel tokne þrow3 his ordini[n]ge.	147

(22)

To those not able to live in continence	¶ 3et, þa3 man mowe nau3t lecherie	148
	Forbere to donne ine dede,	
God has given Matrimony as a relief.	3et ne schal he nau3t be for-lore,	
	For god 3efþe hym to rede	151
	Spousynge ;	
	Tokenen þrof his þe wedding	
	At cherche, and biterewþing.	154

(23)

Baptism, Confirm- ation, Penance, Matrimony, the Euchar- ist, Ordin- ation, and Extreme Unction are the seven sacraments of Holy Church.	¶ Cristendom, and bisschoppyng,	(7) 155
	Penauns, and eke spousing,	
	Godes body ine forme of bred,	-
	Ordre, and Aneliinge,	158
	þes seuene	
	Hep holicherche sacremens,	
	þat bep tokenen of heuene.	161

(24)

¶ God wescht, and markeþ, and for3efþ,	162
And ioyneþ men an wyues,	
And freuereþ þorwe his body man,	
And grace sent, and lyues.	165
3e, wanne ?	
Wanne we takeþ þe sacremens,	
þar we seþ hit þanne.	168

144. *Bote*, MS. *Dotc*.

147. See note.

148. *þa3*, MS. *þat*.

151. MS. *hi* (underdotted) after *god*.

154. MS. *bitere wyng*, which may mean *bitrewyng*. For the parasitic *c*, cp. *scherewen* (= *schrewen*), Sh. p. 143, l. 380; *cleregye*, Ay. 81; *chereche*, KS. 31.

162. and *for3efþ* begins next line in MS.

168. *seþ* on erasure.

I. *The Seven Sacraments. The Nature of them.* 1. *Baptism.* 7

(25)

¶ þaz we ne mowe hyt nauȝt ise,	169	The operation of the sacraments is not perceived by the senses,
Ne forþe ine bodie iurede,		but realized only by faith.
We seþe hit wel ine oure fey,	172	
And fredeþ hit at nede		
Wel eȝape :		
God þorwe miracles keþeþ hit		[leaf 152, bk.]
A lyue and eke a deþe.	175	

(26)

¶ And bote he þorwe hys sacramens	176	It is by the sacraments that God imparts us His grace.
Ous þos bi-reddle,		
Ne scholde we of his grace wite		
Wanne we hit toke and hedde	179	
To wisse ;		
þer-fore, he þat bi-lefeþ hit nauȝt		
Riȝt wyt neþ of blisse.	182	

(27)

¶ Al hit beþ cherche sacramens	(8) 183	Sacraments of the Church are all things that betoken holy things, as holy water, holy bread, etc.
þet tokenenþ holi þynges,		
As hali water, and haly bred,		
Liȝt, and belryngynges	186	
To leste ;		
And of alle oþer sacramens		But of all sacraments those Seven are the greatest.
þes seuene beþ þe greste.	189	

(1) [D]E baptismo. [in margin]

(28)

<b>C</b> Ristendom his þat sacrament	190	Baptism, the sacrament received first,
þat men her ferst fongeþ ;		
Hit openenþ to ous þe heuene blisse,		opens to us the bliss of heaven.
þat many man after longeþ	193	
Wel sore ;		

169. þaz, MS. þat. 170. iurede, MS. inrede. 179. hedde, MS. hadde.

182. MS. Riȝt wyt neþ he of none blisse, he and none written by a later hand above the line, the former between neþ and of, the latter after blisse, with a mark before it, and a corresponding one before blisse, to indicate the place of insertion.

183. MS. beþ in cherche þese sacramens, in and þese in a later hand above the line; þese is written in the margin after sacramens, but marked for insertion before it.

186. s in belryngynges added by a later hand.

192. MS. ous to.

8 I. *The Seven Sacraments.* 1. *Baptism, must be by Water.*

	For who þat entreþ þer He his sauft euere more.	196
	(29)	
	¶ Nou ferst' ich wille telle þou Wet may be þe materie Wer-inne cristning' may be mað, þat bringeþ ous so merie	197 200
	To honoure :	
The matter of baptism is natural water, and no other fluid :	Hizt mozt be do ine kende water, And non oþer licour[e].	203
	(30)	
neither wine, cider, perry,	¶ þer-fore ine wine me ne may, Inne sipere, ne inne pereye, Ne ine þing' þat neuere water nes þorȝ cristning' man reneye ;	204 207
ale,	Ne inne ale,	
[leaf 153]	For, þie hizt were water ferst, Of water neþ hit tale.	210
	(31)	
mead, or any other liquor that changes the nature of water.	¶ Ne mede, ne forþe, no oþer licour þat chaungeþ wateres kende, Ne longeþ nauȝt to cristendom, þaȝt some foles hit wende	(9) 211 214
	For wete ;	
For such is naturally hot ;	For suich is kendeliche hot, þaȝt þer no feer hit ne hete.	217
	(32)	
but water is naturally cold, though it be warmed by fire ; therefore one may baptize in it in time of frost.	¶ Ac water is kendeliche cheld, þaȝ hit be warmd of fere ; þer-fore me mey cristni þer-inne, In whaut time falþe a ȝere	218 221
	Of yse ;	
This may not be done in ardent spirit.	So mey me nauȝt in ewe ardaunt, þat neþ no wateris wyse.	224

207. MS. *may* in a later hand above the line, between *man* and *reneye*.

214. *þaȝt*, originally *þat*, as it seems, ȝ inserted by a later hand.

217. *hete* (from *hætan*), MS. *hente*.

219. *þaȝ* corrected from *þat*.—*d* in *warmd* in a later hand.

(33)

- |   |     |  |
|---|-----|--|
| ¶ Al-so me may inne sealte se               | 225 | One may baptize in the sea, or other salt water, unless too much salt be cast into it. |
| Cristny wel mitte beste,                    |     |  |
| And eke inne opere sealte watere,           |     |  |
| Bote me in to moche kes(ch)te               | 228 |  |
| Of sealte ;                                 |     |  |
| For 3ef þat water his kende lest,           |     |  |
| þat cristning <sup>1</sup> stant te tealte. | 231 |  |

(34)

- |   |     |  |
|---|-----|--|
| ¶ Ac 3yf þer were ymengel <sup>1</sup> licour | 232 | Other fluids should not be mingled with natural water. |
| Oper wid kende wetere,                        |     |  |
| Ich wo3t wel, þrinne to cristnye              |     |  |
| Hit nere nefur þe betere,                     | 235 |  |
| Ac wonde ;                                    |     |  |
| For bote þat water his kende haue,            |     |  |
| þat cristnyng <sup>e</sup> may nau3t stonde.  | 238 |  |

(35)

- |   |          |                                     |
|---|----------|-------------------------------------|
| ¶ In water ich wel þe cristny her,          | (10) 239 |                                     |
| As gode him self hyt di3te ;                |          |                                     |
| For mide to wessche nis noþyng <sup>e</sup> |          |                                     |
| þat man comeþ to so li3te ;                 | 242      | Water is easy to be had everywhere. |
| In londe                                    |          |                                     |
| Nis non þat habben hit ne may :             |          | [leaf 153, bk.]                     |
| þat habbe hit wile, founde.                 | 245      |                                     |

(36)

- |  |     |                                    |
|--|-----|------------------------------------|
| ¶ þis beþe þe wordes of cristnyng <sup>1</sup> | 246 | The baptismal formula in English ; |
| Bi þyse englische costes :—                    |     |                                    |
| “ Ich cristni þe ine þe uader name,            |     |                                    |
| And sone, and holy gostes ; ”                  | 249 |                                    |
| And more,                                      |     |                                    |
| “ Amen ! ” Wane hit his ised þer-toe,          |     |                                    |
| Confermeþ þet to-fore.                         | 252 |                                    |

(37)

- |                             |     |  |
|-----------------------------|-----|--|
| ¶ þe wordes scholle be ised | 253 | to be said without omission or addition, |
| Wiþe-oute wane and eche ;   |     |  |

233. *wetere*, MS. *watere*.

245. *founde* = *fonde*.

252. MS. *þet* (*þer*) *to-fore*, *þer* added in the margin above *fore*, a caret being put between *þet* and *to*.

10 I. *The Seven Sacraments.* 1. *Baptism, at the Font.*

and may be spoken in any language.	And onderstand, hi moȝe bi sed In alle manere speche	256
	Ine lede, þat euerich man hi sigge moȝe, And cristny for nede.	259
	(38)	
The pope himself would not be too dignified a person to administer baptism.	¶ Ac ȝif man scholde icristnid be þat neþ none deapes signe, þe pope for te cristny hyne So nere nauȝt te digne	260 263
	þe leste ; þer-fore hi beþ in cherche brouȝt To cristny of þe preste.	266
Therefore the recipients are brought to church, to be baptized by the priest.	(39)	
	¶ Ac he þat ȝif so large water þe fend fram ous te reauē, In nede for to cristny men Ȝef alle men ileauē	(11) 267 270
In case of need, any man may baptize.	At felle ; Olepi mot hym ine þe water, And eke þe wordes telle.	273
	(40)	
In baptism at the font, the priests dip the recipient thrice, in honour of the Trinity.	¶ And wanne hi cristneþ ine þe founȝt, þe prestes so þries depeþ, In þe honour of þe trinite, Ac gode ȝeme kepeþ	274 277
	þe ned On time a cloþe þat water ikest, Ac ope þe heuede te bede.	280
[leaf 154]	(41)	
Water cast on any limb baptizes a living man :	¶ Ac water ikest an oþer leme Cristneþ þe man alyue,	281

255, 258. *moȝe*, MS. *more*.

267. *he*, *h* in a later hand on erasure.—*ȝif*, read *ȝifþ*? or *ȝef*? cf. l. 270.

272. MS. *Olepi (me) mot hym (depe) ine þe water, me and depe* added above the line; see note.

275. MS. *þe so prestes*, with marks of transposition. The *e* in *þe* seems to have been altered from original *i*, the stroke over it being still visible. The original reading may possibly have been *piſe prestes*.—*depeþ*, MS. *duppeþ*.

278–280. See note.

281. *leme* (limb), MS. *lone* (or *loue*).

I. *The Seven Sacraments.* 1. *Baptism, to be done soon.* 11

Ac hit his sikerest in þe heeued, þer beþ þe wittes fyue.	284	but it is safest on the head, the seat of the five senses.
Wel, broþer, Ne non ne may icristned be Ar he his boren of moder.	287	None may be baptized be- fore they are born.
(42)		
¶ 3et gret peryl hy vndergoþe þat cristneþ twyes enne, Oþer to 3eue asent þer-to, Oþer for loue of kenne	288 291	Repetition of baptism strictly for- bidden.
For-hedeþ Wanne child ariȝt cristnyng <sup>r</sup> heþ, And þat oþer nauȝt for-bedeþ.	294	
(43)		
¶ Bote hi þis conne, hit his peril To þise medewyues ; For ofte children scheawiþ quike, Ibore to schorte lyues,	(12) 295 298	Midwives incur risk by delaying the baptism of children, who often seem likely to live, but die unex- pectedly.
And deyeþ : Bote hi ariȝt icristned be, Fram heucene euere hi weyeþ.	301	
(44)		
¶ Ac 3if þat child icristned his, Ac me fot at me hit weneþ, þise habbeþ forme þer-of A latin þat ham genieþ To depe ; And ich schel seggen hit an englich, Nou þer-of neme 3e kepe.	302 nota 305 308	Hypothetical form of baptism, when doubts arise as to whether a child has been bap- tized.
(45)		
¶ þe prest takeþ þat ilke child In his honden by-thuixte,	309	

285. *b* and *p* in *broþer* on erasure, in a later hand.

287. *he*, MS. 3c.

290. *Oþer*, MS. *Orer*.—to *3eue*, read *3eueþ* ?

295. *Bote*, MS. *Dote*.

303. *me* looks like *inc*, the tail of the *3* in *3if* of the preceding line standing directly over the first stroke of the *m*. In the space between *fot* and *at* there is in the MS. a sign resembling a rider, with a small bar at the top of it (Λ), and over it something like an *s* or *5*, all half blotted.

12 I. *The Seven Sacraments.* 1. *Baptism, of the Holy Ghost.*

	And seiþ : “ich ne cristni þei nauzt, 3ef þou ert icristned ;”	nota 312
	Eft sone :—	
[leaf 154, bk.]	“Ac 3yf þou nart, ich cristni þe ;” And deþ þat his to donne.	315
	(46)	
Other ways of being christened are provided for those who long for baptism, and cannot by any contriv- ance attain it.	¶ Ac 3et þer beþ cristnynges mo, Ac no man ne may di3tti ; For hi beþ godes grace self, Men of gode wil to ri3ti	316 319
	And, wyne, Wanne hi wolde icristned be, And mo3e mid none ginne.	322
	(47)	
One is called baptism of blood, or Martyrdom ; the other, baptism of the Holy Ghost.	¶ þat on his cleped cristning <sup>r</sup> of blode, (13) Wanne suche bledeþ for criste ; þat oþer of þe holy gost, þat mo3e mid none liste	323 326
	Be icristned, And deyeþ so : wanne hi beþ deede, Ine heuene hi beþ igistned.	329
	(48)	
Children, having been made Cate- chumens at the church- door, are to be anointed at the fount with chrism and oil.	¶ þe children atte cherche dore So beþ yprimisined ; And þat hi beeþe eke atte fount Mid oylle and creyme alyned	330 333
	Al faylleþ ; Hi3t worþeþ cristnyng <sup>r</sup> , and þat child þer-to hit auailleþ.	336

314. Over *nart* there is another *nart* (for *nazt*?) written in a later hand with pale ink, and after it a caret in red ink.

315. *deþ*, *e* erased after the þ.

319. MS. *Men of gode (ine) wil to ri3ti*, *ine* written by a later hand in the margin, a little above *ri3ti*.

322. *mo3e*, MS. *more*.

335. A later hand has added *worcheþ* in the margin of the MS.—and *þat child* begins the following line in MS.



I. *The Seven Sacraments.* 2. *Confirmation: its benefits.* 13

(2) [D]E confirmatione. [in margin]

(49)

C	Onfermyng <sup>t</sup> his a sacrament,	337	Confirmation, the second sacrament, strengthens the soul of man.
	And oper þat we foungeþ ;		
	And wanne a man hit onderuangeþ,		
	Ine saule hit hine strangeþ,	340	
	Wel liȝtte ;		
	For wanne a man yma[r]ked his,		
	þe stronger he his to fyȝte.	343	

(50)

¶	And be þou siker þat mannes lyf	344	Man's life is a warfare on earth.
	Is riȝt a kniȝt-hod ine londe ;		
	And so seȝpe iob, þe holy man.		
	Now mote we þaune stonde	347	
	To fiȝte :		
	þe feend, þat flesch, and eke þe wordle,		
	Ageins ous beþ idiȝte.	350	[leaf 155] The fiend, the flesh, and the world are arrayed against us.

(51)

¶	þe feend wiþ prede acombrep ous,	(15) 351	The fiend assails us with pride, wrath, and envy ; the flesh with sloth, glut- tony, and lechery ;
	Wiþ wrepe, and wiþ enuie ;		the world, with her false show, puts us to shame with covet- ousness.
	þat fleisch wiþ sleupe and glotonie,		
	And eke wiþ lecherie,	nota 354	
	þoun-wyse ;		
	þe wordle, wiþ here falȝse scheawinge,		
	Schent ous wiþ coueytise.	357	

(52)

¶	Ac he þat ine saule is strang,	358	But confirm- ation enables us to resiat them all, and to fortify other men,
	þat he wiþ-stent hi alle,		that they may not fall.
	And hardeliche hert opre men,		
	A-down þat hi ne falle,	361	
	Ac stonde,		

338. *foungeþ*. The author probably wrote *fongeþ* [: *strongeþ*].

343. *stronger*, *r* written over *o*.

346. *seȝpe*, *y* above the line.

347. *mote*, MS. *wote*.

355. MS. *þou wyse*.

358. *is* above the line.

14 I. *The Seven Sacraments.* 2. *A Bishop must confirm folk.*

	So his ihert þorȝ conferming, þat for depe nele nauȝt wonde.	364
	(53)	
The matter of this sacra- ment is the	¶ Nou ich mot of þis sacrement ȝou telle þe materie, þat makeþ man so hardiliche To stonde, and so merie	365
	Ine goste, þat he ne may nauȝt yweid be Wiþ blandinge ne wiþ boste.	368
	(54)	
	¶ Hit his þe oyle and baume ymeng' Iblessed, and wi(le), lestne : For oyle smereþ þane champion, þat me [ne] schel him festne,	372
consecrated oil mingled with balm. For oil smears the body of the champion, that he may not be held fast, or pressed ; and balm be- tokens fame of holy prowess.	Ne presse ; And baume his riche and tokened looz Of þare holy prowess.	375
	(55)	
	¶ A prince longeþ for te do þe gode kniȝtes dobbynge ; And so a prince of godes ost Schel do þe confermynge,	(15) 379
	Nonn loȝer ; þerfore hit mot a bisschopp̄ be, Nis non þer-to y oȝer.	382
As a prince dubs a knight,  so a prince of God's host confirms folk.	(56)	
[leaf 155, bk.] He must be a bishop.	¶ þat me wasche men ouer þe fant After confirmement,	385
In honour of this sacra- ment the con- firmed are washed over the font,		386

363. In the margin, after *conferming*, is written in a later hand *of gode*.

364. *þat* for on erasure. Over the first *e* in *depe* there is a half-blotted letter resembling *a*.

368. *and*, MS. *añ* ; but the stroke may as well be disregarded.

373. In the MS. there is a flourish attached to the final *d* of *and*, which seems to permit the reading *and ȝe wile lestne*. But the *e* in *wile* is apparently a later addition ; see note.

375. The MS. has—*þat me (ne) schel (on) him (euel) festne*, the words in parentheses being written in a later hand above the line.

377. *looz*, MS. *loȝ*.

383. MS. *Noñ* ; the writing *nonn* occurs p. 5, l. 113.

385. *y oȝer*, see note.

I. *The Seven Sacraments.* 2. *Confirmation: its Sign.* 15

Nis nauȝt do bote for þat honour Of pilke sacrament	389	
Soe here ;		
þer-fore me wescht and kerþ þane clout, And berneþ him in þe fere.	392	and the con- firmation cloth is washed and burnt.
(57)		
¶ þe bisschop þese wordes seþ— And beþ wordes of selþe :—	393	
“ Ich signi þe wiþ signe of croys, And wiþ þe creme of hel[þ]e	396	The words spoken by the bishop.
Confermi.”		
Ine þe foreheued þe crouche a set, Felþe of fendes to bermi.	399	
(58)		
¶ Ine þe foreheued he croucheþ hine, þat him ne schamie boutē	400	The sign of the cross is made on the forehead, that the confirmed may not be ashamed to confess
(Bote) for to bi-knowe cristes name Wip-oute alle manere doute ;	403	Christ's name ; and the unction with chrisn gives them inward
And binne þorwe creymie anoynt strange he bi-comþe His sauement to winne.	406	strength to win salva- tion.
(59)		
¶ Ac hou his lit, þer beþe so fele (16)	407	If so many are confir- med, and yet so few stand firm to fight against sin,
Confermed of mankenne, And þer so feawe stondeþ styf To fyte aȝenis senne	410	
Maligne ?		
For hi ne fongeþ nouȝt þat þing, Bote þe bare signe.	413	it is because they do not receive the thing, but only the sign.
(60)		
¶ þe signe his of þis sacrament Mid creyme þe markynge ;	414	The sign of this sacra- ment is the marking with chrisn ;

392. *fere*, MS. *fure*.

399. *bermi*, *b* on erasure ; see note.

400. *croucheþ*, MS. *croutheþ*.

401. MS. *hine be aschamed*, *hine* altered from *him* ; *be* in a later hand on erasure, as well as the *a* and final *d* in *aschamed*.

402. Omission of *Bote* suggested by Varnhagen ; see note.

404. *binne*, MS. *wiþ ginne*, in a later hand ; see note.

409. *styf*, *y* on erasure.

412. *þing*, *c* seems erased at the end.

16 I. *The 7 Sacraments. 2. Confirmation: loss of its benefits.*

the thing is strength im- parted by God,	Ac þingʳ þat þer bi-tokned his, Strengþe his þat god schel bringgʳ Amonge ;	417
[leaf 156] which none can get with- out good faith and good will,	Wip-oute god fey and god wil Mey non þis þingʳ foenge. (61)	420
wherein we are altogeth- er wanting.	¶ Ac nou þat wil þat is to gode His al iset bi-hinde ; And þi bileaue of ihesu crist His nou al weuerinde : Vndigne þer-fore ne habbeþ nauzt þat þing, Bote þe bare signe. (62)	421 424 427
Though chil- dren receive the thing, they lose it when later tempted by the fiend,	¶ Ac þare children take þat þingʳ In hare childhod so p(o)ure, Hit leseþ wanne hi comeþ to wit þourz hare misaventure Of senne : Anon þe foend fondeþ hy so, And he ne spareþ nenne. (63)	428 431 434
because they do not stand firm, but make each other fall. Yet they may stand again, when they lead a better life, and give themselves up to devo- tion.	¶ þat deþ þat hi nastondeþ nouzt, (16) Ac ech oþren aschrencheþ ; Ac zet, hy mowe zet stonde bet, Wanne hi ham bet bi-þencheþ To leue, And do ham to deuocioun, þef god ham strengþe ʒiue. (64)	435 438 441
Then God at once makes them strong,	¶ And þanne gode, þat his so god, Anon hi stronge makeþ,	442

420. MS. *ounder foenge*, *ouder* written in a later hand above the line. The original reading may possibly have been *auouge*.

426. *nauzt* begins next line in MS. The adopted reading proposed by Kölbing.

428. *þare*, read *þaz*, or *þaz þat* ?

430. *Hit*, MS. *hy Hit*, *hy* written in the margin by a later hand.

434. *nenne*, MS. *nanne*.

437. *zet*, MS. *ʒif*; see note. For *Ac* we ought probably to write *And*.

438. *bi-þencheþ*, MS. *bi þenkeþ*.

441. *ʒeue*, MS. *ʒiue*.

I. *The Seven Sacraments.* 2. *A Thing and a Sign in all.* 17

As hi habbeþ deuocioun,			according as
And hie god̃ fey takeþ,	445		they have
Reuersed ;			devotion and
And al his þorȝ þat sacrament,			true faith ;
þeiȝe hit ne be nauȝt rehersed.	448		and all is
			through this
(65)			sacrament.
¶ For wanne me takeþ þis sacrament,	449		For, when a
His soule prente takeþ ;			man receives
And þat hi nefermo for-lest,			this sacra-
Nauȝt hi þat god for-sakeþ,	452		ment, his soul
Ac healdeþ			receives an
Ine stat þat sacrament ine man,			indelible cha-
Wanne he ine gode byaldeþ.	455		racter, that
			preserves the
(66)			efficacy of the
¶ And as þys ylke sacrament	456		sacrament in
Heþ þyng̃ and toke hiȝs signe,			him,
So habbeþ þe opere sacramens			[leaf 156, bk.]
Syxȝe þat beþe so digne :	459		when he
Crystnyng̃e			grows strong
Her signe, droppinge in þe water,			in virtue.
And þyng̃ hiȝs for-ȝeuyng̃e.	462		
(67)			
¶ Þys ylke sygne, and eke þys þyng̃, (18)	463		This sign,
In oure child-hode we hyt toke ;			and also this
Ac after-ward we lore þat þyng̃,			thing we took
þo we to senne toke	466		in our child-
By wylle.			hood ; but we
Amend[e] we, þe prente lefþ			lost the thing
Ine oure saule wel stille.	469		by sinning
(68)			wilfully.
¶ Hym selue no man hebbe schel	470		No man shall
To þe bischoppynge ;			present him-
			self for con-
			firmation :

449. *me*, MS. *se*.

453. MS. *ac hine healdeþ*, *hine* in a later hand above the line. *ac* seems originally to have been *þat*, the initial *þ* and part of the cross-stroke of the final *t* having been erased. See note.

455. *he*, MS. *ȝe*.

457. *Heþ*, MS. *Her*.—*toke*, read *eke* ?

461. *Her*, read *Heþ* ?—*droppinge*, read *depyng̃e* ?

462. *for-ȝeuyng̃e*, MS. *for-ȝemyng̃e*.

464. *hyt*, MS. *ȝyt*.

SHOREHAM

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18 I. *The Seven Sacraments.* 3. *The Sacrament of the Altar.*

in token of  
his spiritual  
feebleness,  
another shall  
present him.

Ine tokne of feblesce of hijs goste  
An oþer schel him brynge 473  
And lefte,

Ase he ne miȝte nauȝt hym self  
To confermynge crefte. 476

(69)

Parents are  
not to present  
their own  
child; ,

¶ Ac her ich segge aperteliche, 477  
þys men and eke þis wyues,

þat hi ne hebbe hare oȝe child  
By hare quicke lyues, 480

And reide ;

or they will  
contract spi-  
ritual affinity.

For ȝef hy doþe, man and hys wyf  
þer draweþ god-sibrede. 483

(70)

Three of the  
seven sacra-  
ments convey  
an indelible  
character:  
Baptism,  
Confirmation,  
and Ordina-  
tion.

¶ Of seue sacramens þre 484  
Prente ine herte makeþ ;

þat beþ cristnyng, and confermyng,  
And ordre þat men takeþ 487

Wel blipe ;

[leaf 157]  
That is, be-  
cause they  
are received  
once only.

þat hijs, for no man hy ne takeþ  
Bote onelepy syþe. 490

(3) [D]E sacramento Altaris. *[in margin]*

(71)

It falls now  
to speak of  
the Eucha-  
rist.

N Ou hyȝt by-ualþ to telle ȝou— (19) 491  
And so ich moȝt wel nede—

Of godes flesch and eke hys blode  
At cherche ine forme of brede 494

And wyne ;

þat freuereþ ous in oure exil,  
And lyþeþ oure pyne. 497

(72)

Happy, in-  
deed, were  
those who  
could see  
Christ

¶ Hȝe blipe myȝten hy be 498  
þat folwede cryst in londe,

472. *feblesce*, MS. *febleste*.

489. MS. *þat (hy) hijs (ne take) for no man hy ne takeþ, hy ne takeþ* having been crossed out, and the words in parentheses added by a later hand over the line.

496. *þat. t* above the line.

þat myȝte hyne eche day yse, each day in  
the flesh;  
Hijs swete loue to fonde 501

Ine keppe!

So mowe we be, for ous neþ he so may we be,  
for He has  
never failed  
us.  
Hy-faylled neuer seþþe. 504

(73)

¶ For þo hijs tyme was ycome 505 At the Last  
No leng<sup>t</sup> to dwelle here, Supper He  
took bread,

þat wete brede and honde he toke,  
þer he set atte sopere, 508

And seyde :

“Takeþ and eteþ, þys hijs my body” ; and said:  
“Take, and  
eat, this is  
My body.”  
Of soþe he ham aueyde. 511

(74)

¶ For-wy hyȝt moste nedes be 512 And what He  
Al soþe þat he sede ; said must  
needs be true :

þat alle þyng<sup>t</sup> his ase he seiþ  
þy resoun wole þe rede. 515

Lo dede :

He seyde to al þe worlde, “be,” He said to  
the world—  
“be!” and  
all was as  
He said.  
And al was ase he sede. 518

(75)

¶ Nammore maystrye nys hiȝt to hym (20) 519 It is as easy  
To be ine brede lyeche, for Him to be  
in the like-  
ness of bread  
as it was in  
the likeness  
of man.

þane hym was ine þe liche of man,  
To keþen ous hijs ryche ; 522

þet makeþ

þat hy beþ alle mis-by-leued  
þat oþer þrof for-sakeþ. 525 [leaf 157, bk.]

(76)

¶ þe fend hym-self him maky meȝ 526 The fend  
Wel dyuerse liknynges, himself may  
assume diuers  
shapes

502. *keþþe* altered from *keþe*.

503. *neþ*, MS. *ner*.

504. *Hy-faylled* = *yfaylled*.

507. *and honde* = *an hōndic*.

513. *seþe*, with indistinct *e* ; read *soþe* ? or *seþe þat* = since ?

515. *þy*, MS. *þys*, the *s* being written over the line in a later hand.

516. *Lo*, distinctly so in MS. (Wr. *To*).

20 I. *The Seven Sacraments.* 3. *Christ at the Last Supper.*

to do us harm;	Of best, of men, and of wymmen, And mani oþer þynges, To nusy :	nota 529
much more may God for our good.	Wel bet may god to oure prou Dyuerse formes vsy.	532
(77)		
When the bread was changed into His body, He took the cup,	¶ þo þat þe bred ytourned was In to hys body selue, He toke þe coppe wiþ þe wyne and water,	533
and said to the twelve :	And seide eft to þe twelue Yuere :	nota 536
"Take, and drink ye all of this cha- lice.	"Takeþ and drynkeþ euerech on Of þis chalice here.	539
(78)		
This is the chalice of My blood, of the new testa- ment."	¶ þys hys þe chalis of my blode, Of testament newe, þat schal be schad for manye men "; And—ase we seyzeþ gode and trewe And kende—	540 nota 543
And: "Doye thus, and when ye do it, do it in re- membrance of Me."	"And doþ 3e þos, wanne 3e hyt doþe, Doþ hyt in mine mende."	546
(79)		
When He said: "Do ye thus," He gave them power to do it, and to transmit that power to such as are wor- thy; though He did not even except Judas, the worst man on earth.	¶ þo þat he sede: "doþ 3e þos," þe heyze kyng of heuene, He 3af ham power to don hyt, And forþ power to 3euene Wel werþe, þa3 he ne toke iudas out, þe worste man on erþe.	(21) 547 550 553

534. *selue*, MS. *sylue*.

535. Kölbing omits *þe* before *wyne*. I rather suspect that the words *and water* are a later addition. See note.

540. *þe chalis* (Kölbing), MS. *my chalis*. Kölbing also proposes to read *in* (for *of*) *my blode*, with reference to Luke xxii. 20.

541. *newe*, MS. *nywe*.

543–545. See note.

546. *mine*, MS. *your*. *your* is written in a later hand on erasure, only the final *e* is original. Another *your*, written with pencil, is faintly discernible in the margin to the left.

550. *forþ*, *p* in a different hand.

552. *þa3*, MS. *þat*.



(80)		
¶ And nou þat power hys yzine	554	And now that power is transmitted from bishop to priest,
Fram hysschoppe to preste,		
And so schel al so longe be,		and shall be so long as christendom shall last.
Ase cristyndom schel leste ;	557	[leaf 158]
Ymete,		
Seppe crist four ous an orþe come,		Christ will never forsake us.
He nolde ous nauzt for-lete.	560	
(81)		
¶ þaz he were inne hys manhode	561	Though He were to move among us as a man, He would not be so near us as
Amanges ous to flotie,		He is now we enjoy Him in the Eucharist.
3et nere he nauzt þanne ous so ne3,		
Ase nou we mowe hym notye	564	
In vode :		
We honorieþ hyne al iholliche		
Ine flesch and eke ine blode.	567	
(82)		
¶ Wat may amounti þat he wyle	568	Having so become our food, does He change, like other food,
So hy-come oure fode ?		
Chaungeþ he auzt, ase oþere mete,		
In-to oure flesch and blode	571	into our flesh and blood ?
By kende ?		
Nay, ac he chaungeþ ous in hym,		No, He changes us into Himself.
To maky ous gode and hende.	574	
(83)		
¶ And ase gode þer his hole mete,	(22) 575	And as other food is wholesome to the sound, but noxious to the sick, so is this food damnation to those that cleave to sin.
And sike hyt by-swikeþ,		
So his þe mete dampnacion		
To hem þat sonne likeþ	578	
To holde ;		
So he hyt tok and his lorr,		So Judas the traitor took it, and is lost.
Iudas, þat ihesus solde.	581	

554. *nou* and *hys* on erasure, the former very indistinct.

559. *Seppe*, *þp* on erasure.

561. *þe3*, *3* altered from some other letter, probably *t*.

565. *vode*, MS. *gode*, *g* altered from original *v*.

567. *blode*, a letter (probably *n*) erased between *o* and *d*.

570. *auzt*, MS. *nauzt*, *n* over *a* in a later hand. — *mete*, MS. *mole*.

575. MS. *hole men mete*, *men* written above the line in a later hand.

The original reading of the MS. seems to have been *hollen*, and in l. 576 *siken*; the final *n* is erased, but some faint traces of it are still discernible in *sike*. For a possible emendation of the corrupt passage see note.

579, 581. *holde* [: *solde*] = Kt. *hwalde* [: *sculde*].

(84)

¶ þer-fore ich segge a godes half 582

To alle cristyne folke

þat, wanne hy scholle yhouseled be,

þat hy ne be a-bolke 585

In prede ;

Let ounle and wreþe and coueytyng,

Sleupe and lestes on-lede. 588

(85)

¶ Nys none of wynman beten ibore 589

To seint Iohan þe baptyste ;

And ȝet he quakede wel aȝ

þo he touchede crist 592

Ine þe flomme :

þanne auȝte we wel aȝȝt to be

To fange hym on-tromme. 595

(86)

¶ þer-fore, ȝef þat ȝe fredeþ ȝou 596

þat ȝe ne be nauȝt digne

For te be housled wyþ þys body

Ine þissre holy signe, 599

Wyþ-draweþ ;

For, wo þat hyȝt takeþ ondygneliche,

Hys iugement he gnaȝeþ. 602

(87)

¶ May somman segge :—hou schal me so (23) 603

Fram þer houslyng dwelle ?

Wanne god self aperteliche

Seiþ ous in þe gospelle— 606

Wel mende :—

“ Who þat eteþ my flesh and drynkeþ my blod

Heþ lyf wiþ-oute ende.” 609

(88)

¶ þaȝ þou [ne] take hyȝt wyþ þe mouþe, 610

Ne myd teþ þer-on ne werche,

Receivers of  
the commu-  
nion must be  
free from  
deadly sins.

[leaf 158, bk.]  
so we must  
receive Him  
with diffi-  
dence.

Let him who  
feels himself  
unworthy of  
receiving  
Christ's body,  
abstain :

for he that  
takes it un-  
worthily  
eateth dam-  
nation unto  
himself.

Some may  
say :—How  
shall we thus  
keep away  
from the  
Lord's sup-  
per ? when  
God tells  
us :—

“ Whoso eat-  
eth My flesh  
and drinketh  
My blood  
hath eternal  
life.”

Though we  
do not take  
it sacrament-  
ally,

594. *auȝte*, ȝ above the line.597. *ȝe*, MS. *he*.—*d* in *digne* on erasure, apparently altered from *s*.599. *þissre*, MS. *þissre*.607. MS. *Wel to mende*, to above the line in a later hand.610. *þaȝ*, MS. *þat*.

pou takest hyt, man, ȝef þat pou art A lyme of holy cherche,	613	we may receive it spiritually, as members of Holy Church,
To blysse,		
Wanne eny prest his messe syngeþ :		whenever a priest says mass.
Ilief hyt myd ywysse.	616	
(89)		
¶ For on hys godes flesch to nemme Ase mouþe þe mete takeþ,	617	For one is to take God's flesh as one's mouth takes food; another, as the food when eaten is transmitted to the limbs.
An-oþer ase þe mete yȝete	nota	
In-to þe membres takeþ ;	620	Here, Christ is the head, the priest the mouth, the people are the limbs.
Ac here,		
Crist hys þat heued, þe prest þe mouþe, þe lymes þat folke i-vere.	623	
(90)		
¶ And ase þe bred to-gadere comþe Of menye greynys to bake,	624	And as bread is composed of many grains,
And ase þe wyne to-gadere flouþe	nota	and wine is pressed from many grapes,
Of manye grapes ytake,	627	
Ilyke,		
Cryst and hijs membrys, men, O body beþe ine mystyke.	630	[leaf 13 <sup>v</sup> ] so Christ and His members, men, are one mystical body.
(91)		
¶ Wet hys mystyke ne meȝ non wete	(24) 631	
Be no þynge a-founde,		
Bote wanne þer hys o þynge yked,		A mystical thing is one that involves another thing,
An oþer to onder-sonde	634	
þer-inne ;		
Hy þat aredeþ þyse redeles Wercheþ by þilke gynne.	637	like a riddle ;
(92)		
¶ So wane þat body hym hys ked Of swete ihesu cryst[e],	638	as the notion of the body of Christ involves also
Me may wel onder-sonde þer By þilke schue lyste	641	
An oþer :		

623. *i-vere*, *e* in a later hand.

627. *grapes*, MS. *greynas*.

631. *wete* on erasure. After *nō* there is a half-blotted letter resembling *b*.

632. *a-founde* = *afounde*, OE. *afoundian*.

637. *þilke* altered from *þake*.

24 I. *The Seven Sacraments.* 3. *The Signs of the Eucharist.*

that of the  
union of  
Christ and all  
holy men.

Cryst and eke alle holy men  
O body, my leue broþer. 644

(93)

¶ þer-fore god heþ þis sacrament 645

Ymad of suiche þynges

þat myzte of manye mak' on, 648

As cryst and hys derlynges

Imonge ;

þenne scholde hy at one be 651

In loue þat scholde hyt fonge.

(94)

¶ Nou onderstand : þe signe her, 652

Fourme hys of wyne and brede ;

Doble hys þat þyng, ryzt cristes body, 655

And body of quike and dede.

Ac broþer,

3et ryzte body þaz hyt be þyng, 658

Hyzt hys signe of þat oþer.

(95)

¶ Vor ase þe ryzte bodyes lemes (25) 659

Habbeþ dyuerse wyke,

So habbeþ ryzt membrys eke 662

Of þe body ine mystyke :

þat weldeþ

Hys honden, men beþ þat wel doþ, 665

þe fet, þat wel op-heldeþ.

(96)

¶ Alle takeþ þat ryzt body 666

þyse men at hare houslyng,

Ac some to prou, and some to lere, 669

Ine wyl of senezynge

To derye ;

Ac one gode aryzt hyt nomeþ, 672

þat body ine hys mysterye.

Then should  
they who re-  
ceive the  
sacrament be  
united in love.

The sign of  
the sacra-  
ment is the  
elements ;  
the thing is  
twofold :  
Christ's body,  
and the body  
of the quik  
and the dead.

As the limbs  
of the mate-  
rial body have  
diuers func-  
tions, so have  
the members  
of the mysti-  
cal body :  
the hands are  
men that do  
[leaf 159, bk.]  
well, the feet  
those that  
support  
others well.

All take the  
true body at  
the Commu-  
nion ;  
but some to  
profit, some  
to perdition.

644. MS. *beþ* *O body*, *beþ* written in the margin in a later hand.

645. *god*, MS. *guod*, *u* over *o*.—*heþ*, MS. *beþ*.

654. *Doble* MS. (Wr. *Noble*).

657. Read—*þet þyng, ryzt body þaz hyt be?* See note.

664. Colon after *honden* in MS.

(97)

¶ Ac þa3 we be tokned þer	673	Though we
Ine oure sauueoure,		are betokened
Ne lef þou nauzt þe[t] we be þer,		in the mysti-
Ne forþe nauzt of oure	676	cal body of
		our Saviour,
þat were ;		

þa3 þer be tokned þynges two,		there is but
þer nys bote o þyng þere ;	679	one thing in
		it,

(98)

¶ And þat hys swete ihesu cryst	680	and that is
Ine flesche and eke ine bloude,		Jesus Christ
þat þolede pyne and passyoun,		in flesh and
And diaph opone þe roude,	683	blood :

Wel soure ;

Ne lef non oper, crysteman,		believe none
For safour ne coloure.	686	other, because
		of savour or
		colour.

(99)

¶ For þat colour, ne þat sauour,	(26) 687	For they are
Ne beþ nauzt þer inne cryste,		no essentials
þa3 he þer-inne schewe hym		of Christ's
By hys myzte-folle lyste,	690	body, though
		He shows
		Himself in
		form of bread
		and wine,
So couþe ;		

Ne myzte elles bet be se3e,		to be better
Ne beter yured inne mouþe.	693	seen, and
		better tasted.

(100)

¶ For 3ef he schewed hym in flesch,	694	For if He
Oper ine bloody þyng,		showed Him-
Hydous hyzt were to þe syzte,		self in mate-
And to þe tast wlatyng	697	rial flesh or
		blood, it
		would be
		hildeous to
		the sight,
		and loath-
		soms to the
		taste.
		[leaf 160]

And pyne ,

þanne hys hyt betere in fourme of brede,	
And eke in forme of wyne.	700

(101)

¶ For bred strengeþ þe herte of man,	701	Bread
And wyn hys herte gledeþ ;		strengthens
		the heart of
		man, and
		wine glad-
		dens it ;

683. *opone*, MS. *opene*.

692. *myzte* = *myzte* *he*.

693. *yured*. Over the *u* there is in the MS. a faint sign, which might be read as *3*.

694. *3ef*, *f* in a later hand on erasure.

697. *tast*, MS. *cast*.

26 I. *The Seven Sacraments.* 3. *The Eucharist.* *Christ is one.*

and strength belongs to the body, and bliss feeds the soul.	And strengþe longeþ þe body, And blice þe saule vedeþ :	704
That is why the sacrament consists of bread and wine.	And nede þer-fore hys double sacrament, Of wyne, and eke of brede.	707
Because Christ has bought our body, He lets His body sink into ours ; and because He has bought our soul in blood, He lets us drink His blood.	(102) ¶ For he ybout heþ oure body, In-to os he let hys sinke ; And uor þe saule ine þe blod, Hys blod he let os drynke.	708 711
	Nou woste Wy þer hys double sacrament : For note of body and goste.	714
Christ is not divided, though He shows Him- self in two kinds : His body can never be thought to be without blood.	(103) ¶ Ac wen nauȝt þat cryst be to-schift, (27) þaȝ he scheweþ ine hoþe ; To wene hys body wyþ-oute blod, By þa weye ne goþe	715 718
He is entire everywhere.	To þryfte ; For þer he hys, he hys al yhol, Ne meȝ me hym to-schifte.	721
If aught break to pieces in the mouth or the hands, it is not He that is broken,	(104) ¶ þeȝ þer te-breke aȝt ine þe mouþ, Oper ine þyne honden, Hyȝ nas nauȝt he þat hys to-broke ; Ensampl þou myȝt fonden :	722 725
no more than the image it- self is broken when a mirror is shivered.	To-slyfte A[l þy] myrouȝ þou myȝt fol wel, Bote nauȝt þe ymage schifte.	728

703. *longeþ þe body*, read *longeþ to þ. b. ?*

704. *vedeþ* or *sedeþ*, with a round *s*, is the reading of the MS., certainly not *fcdeþ* as printed by Wright.

708. *ybout*, *b* altered from some other letter ; after it a faint stroke, which cannot, however, be read as *r*.

712, 714. The final *e*'s in *woste* and *goste* very indistinct.

720. A dot is put in MS. after the first *hys*.

721. *me*, MS. *inc*.

727. After *A* three letters erased, but traces of them are still visible ; the first letter was probably *l*, the last certainly *y*. By the side of *A*, in the margin of the line, is written *in*, and in the margin of the following line *þi selue se*, all in a later hand and in smaller characters. See note.

728. *schifte*, MS. *schefte*.

(105)

¶ By þyse ensample þou myȝt yse	729	He is present on every altar.
He hys ine ech autere		
Y-hol; þe prest hys messe syngeþ,	732	
þeȝ he ne be nauȝt yhere,		
Ac wykke,		
Ase þer beþ foles swiche fele,		[leaf 160, bk.]
Ysawe al to þykke.	735	

(106)

¶ Ac þaȝ þe prest hys messe do	736	Though the consecrating priest be in deadly sin,
Inne dedleche senne corse,		
þet sacrement, man, be þou syker,		the sacrament is none
For hym nys na þe worse;	739	the worse for it,
For loke,		
þe sacrement nys na þe wors,		as it was none the
þaȝ þat Iudas hyt toke.	742	worse though Judas took it.

(107)

¶ Ac þaȝ hyt be neuer þe wors,	(28) 743	
þat sacrement an honde,		
þe bone þat swych prest þer hyȝt		But the prayers that
No stel ne schel hym stonde,	746	such a priest offers will
Ac derye;		stand him in no stead,
For he despyseþ ihesu cryst,		because he despises
Wanne he hym scholde herye.	749	Jesus Christ.

(108)

¶ Ac ȝyf þou wylt tak hyt to prou	750	He who desires to receive the
For þe and þyne freende,		Eucharist to his benefit,
Ryȝt repentaunt and ryȝt deuout		must call
Take hys deaþ in þy meende;	753	Christ's death to his mind.
Naut lyȝt[e]:		
þe more þou þenkest so on hys deaþ,		
þe more hys þy meryte.	756	The Eucharist when received is

(109)

¶ Manne, wanne þyt takest, ase oþer mete	757	like other food;
In-to þy wombe hyȝt sedlyþ;		

730. MS. *echautere*.

731. The MS. has a colon after *Y-hol*.

734. *swiche*, *u* altered to *w* in a later hand.

739. *na þe*, MS. *nase*.

745. *byȝt* = *byt*.

750. *tak hyt* for *take hyt*.

754. *lyȝt[e]* = *lyte*.

757. *þyt* = *þe* (for *þou*) *hyt*.

28 I. *The 7 Sacraments. 3. The Eucharist effective, tho' vomited.*

not to be digested there,	Ac ne defþ nauzt, ase þy mete Wyþ þyne flesch medlyþ, Ac keuereþ	760
but to comfort body and soul	Al oþer wyse, and so þy body And þy saule hyzt freuereþ.	763
	(110)	
	¶ Nabyd hyzt nauzt, ase oþer mete, Hys tyme of defyyng,	764
in the very act of receiving.	And ryzt anon hyzt freuereþ In þare oundervanginge ; Destresse	767
[leaf 161]	Of syke men, þaz hy hyt keste op, Ne helþ hyt nauzt þe lesse.	770
	(111)	
Though a sick man cast it up, if he has true belief, it remains in him to work out his salvation ;	¶ For yf þe syke man hys gode In þe leue of holy cherche, þez he hyzt cast op, hyt byleþ Sauuacion to werche Ryzt þere ;	(29) 771 774
for God is omnipresent.	For al at ones he may be þer and elles-were.	777
	(112)	
He suffers well to be cast up, and yet to be honoured.	¶ He soffreþ wel to be kest op, And zet to be honoured ; Ac he soffreþ (nozt) to be to-trede, And of bestes deuoured :	778 781
As He, in the flesh, put men's belief in Him to the test, so He does in the form of bread.	And neade, Ase he by-leue assayþ in flesch, He assayþ ine forme of brede.	784
	(113)	
	¶ þat body hyzt nys (nazt) þat þer comþe op, þef þat a man hyzt keste ;	785

767. *ounderv.* or *onnderv.*, but the *n*-stroke seems to be erased.

770. *lesse*, MS. *lasse*.

776. MS. *he may be god*, *god* above the line in a later hand, evidently meant to gloss *he*, to which it is referred by the mark //.

780. (*nozt*) above the line in a later hand. See note.

785. (*nazt*) above the line in a later hand.—*nys*, *n* on erasure, probably altered from original *h*. See note.



For al so longe hyt hys þat body,			As long as th <sup>e</sup>
Ase forme of brede schel leste ;	788		substance of
Ine manne,			bread laste,
3et þa3 þe fourme of brede to-go,			it is the
þat body by-lefþ 3et þanne.	791		true body of
(114)			Christ.
¶ And 3yf he passeþ nau3t fram ous,	792		Yet, though
Wanne wey ary3tt hym healdeþ,			the bread he
Wat ned hys for to take hym efte,	795		resolved, that
þer wyle he ous so wealdeþ ?			body remains
For mende			in man.
Of hys deþe and hys passyon,	798		
Ase he het atte hys ende.			
(115)			
¶ Of pure wete hyt mot be,	(30) 799		Then, what
And eke of pure wyne,			need is there
þet schel be to þys sacrement			to receive
Ry3t of þe grape of wyne	802		Him repeat-
I-lete ;			edly ? In
For iesus seyþ þe vygne he hys,			remembrance
And eke þe greyn of wete.	805		of His death
(116)			and His pas-
¶ And 3ef mannes deuocioun slakeþ,	806		sion, as He
Wanne he by-healdeþ—			commanded.
For hyt þinkþ bote oþer bred			
An hea3 þat þe prest healdeþ—	809		
By-þeneche hym			
Of þe uertue þat þer hys,			
þat non errour adreneche hym ;	812		
(117)			
¶ And tak en-sauple of þat he kneuþ,	813		
þe preciouсе stone :			
þa3 he lygge amang <sup>t</sup> oþere gliche,			
Me honoureþ hym alone ;	816		
So swete			

791. 3et, Wr. *h3et*, but the *h* is underdotted in MS.

793. *wcy* = *we* ; three letters erased between *ary3tt* and *hym*.

794. *Wat*, MS. *þat* ; the *e* in *ned* looks very much like *o*.

798. *het*, MS. *heþ hit* ; þ in *heþ* on erasure, *hit* above the line in a later hand.

812. Some letter (*n* ?) erased before the initial *a* in *adreneche*.

	Mid al þy wyl þer uertue hys, God self ine sacrament (ymete).	819
	(118)	
Whatever injury the consecrated host may suffer, it does not affect Jesus :	¶ Na more ne greueþ hyt ihesus þane sonne itrede in felpe ; þaz eny best deuoured hyt, Oþer eny oþer onselpe,	820 823
so long as the substance of bread lasts, every particle of it is God's body ;	Ech screade 3et al so longe hys godes body, Ase lest þe fourme of breade.	826
	(119)	
and it is His blood as long as the form of wine lasts : not of vinegar, nor water with a sprinkling of wine :	¶ And al so longe hyt hys blod, Ase lest þe forme of wyne ; Nauzt of fynegre kende chald, Ne offe water droppying of wyne,	(31) 827 830
so little water should be admixt that the wine may predominate.	Ac trye : So lyte water schel be me[n]gd, þat wyne habbe þe maystrye.	833
	(120)	
For water itself is not God's blood, but signifies the people united with Christ in the mystical body.	¶ For water self nys nauzt þat blod, Ac hyt hys an-lyke To þe folke þat torneþ al to cryst Ine þe body of mystyke.	834 837
	Nou, broþer, I-lef al þys ine gode fey, For may no þyng be soþer.	840
[leaf 162]	(4) [D]E penitencia.	
	(121)	
The sacrament of penance, to be received for sins committed after baptism,	Wane man after hys crystendom Heþ auzt ido wyþ wronge, Penaunce hyt hys, a sacrament þat men scholde fonge,	841 844
	And mote.	

819. The MS. has a dot after *sacrament*; *ymete* is a later addition. See note.

830. MS. *waterdroppying* or *-droppying*.

836. *To þe folke*, MS. *Ine folke*.

841. *Wane*, MS. *Ane*, with what seems to be a small runic *w* before it, intended for the rubricator.

844. *men scholde*, MS. *scholde men*, with the mark // before and after *scholde*.

1. *The 7 Sacraments. 4. Penance: its 3 Parts. 1. Repentance.* 31

Penaunce heþ maneres þre, þorȝ sorȝe, schryfte, and edbote.	847	has three parts: re- pentance, shrift, and satisfaction.
(122)		
¶ þy sorwe for þyne senne, man, Mot be ine gode wyllē, þat hy ne be nauȝt ine wanhope, þat made Iudas to spyllē ;	848	True repent- ance must be made with good purpose. The sinner shall not fall into despair,
Ac crye	851	but cry mercy to Jesus Christ.
Mercy to swete ihesu cryst, Mid wyl to lete folye.	854	
(123)		
¶ And ȝet þy wyllē mot be so gret, And ine so gode faye, þat þou wenst þou noldest seneȝi eft, þerfore þeȝ þou scholdest deye	(32) 855	His purpose must be so strong that he thinks he would not sin again though he should die for it,
Ine wyttē ; For ȝef þou woldest for deap hyt do, þy sorȝe hys al to lyte.	858	
(124)		
¶ þeȝ sorȝe hele man a-non Of velp of sennes slyme, ȝet þanne were hyt nauȝt inouȝ þe for [t]e sorwy on tyme,	862	
Ac euere, Ase longe ase, man, þy lyf ylest, Elles senne may keuere.	865	A life-long repentance is necessary,
(125)		
¶ For so, man, senne greueþ in þe, And eke in alle þyne, Ase weȝ schel growen ouer þe corn, Wyþoute mediceyne	868	or expiated sin will re- vive.
Of sorȝe.	869	For sin grows in man, as weeds over- grow corn.
Nou her-on þenche, man, day and nyȝt, An euen and a morwe.	872	
	875	[leaf 164, bk.]

865. *for te* = for to.

869. *greueþ*, grows; cp. *kneueþ*, p. 29, l. 813; *gleueþ*, p. 97, l. 343. It is difficult to decide whether the MS. has *greueþ* or *groueþ*, and in l. 871 *greuen* or *grouen*.

871. *Ase*, MS. *þat*.

(126)

Lethim think  
that through  
sin he has  
lost the bliss  
of heauen,  
offended God,

¶ þēnch, þour; þy senne þou hest ilore 876

þy blys of heuene ryche,

And hest iwreþed þane kyng<sup>r</sup>

þat non hys yliche; 879

And here

and deserved  
the torments  
of hell-fire;

þou hest of-serued dygnelyche

þe pyne of helle vere. 882

(127)

and let him  
also recall the  
hideous sight  
of dead men  
on the bier,  
who would  
never have  
been dead but  
for the sin of  
Adam.

¶ Draz into mende þet hydous sizt (33) 883

Of deade men a bere,

þat nadde neuer deade ibe,

þef senne of adam nere; 886

Bye drytte,

þet þou a3test habbe more hydour

Of þyne o3ene vn-ryzte. 889

(128)

With such  
repentance  
let him  
shrive,

¶ Myd sucher sor3e schryfte, man, 890

Wel styлле, and no þyng<sup>r</sup> loude;

For repentaunce ondeþ þe hel,

And schreft hyt mot out-croude 893

Al clene:

For þef a3t lefþ þat croude my3t,

God so þou schelt ywenne. 896

(129)

which none  
can do pro-  
perly unless  
he thinks of  
the sins he  
has commit-  
ted, searching  
through his  
whole life.

¶ Ne non ne may hym schryue aryzt, 897

Bote þef he hym by-þo3te

Of sennes þat he heþ ydo,

And hys lyf al þor3-so3te 900

To kenne;

877. þy, read þe?

878. hest, MS. heþ.

879. Read—þat non hys hys (or hym) yliche?

883. hydous, the final s altered from some other letter, probably r.—sizt added by a later hand.

887. drytte, MS. drytte3.

890. schryfte = schryff þe.

893, 895. croude, suggested by Stratmann; MS. treude.

896. MS. quod (or goud), u written over o; in the margin uo in a later hand.

899. heþ, MS. beþ.

Ac manie desper to þe prest Al one by seje of senne.	903	
(130)		
¶ And vnderstand þat al ihol Mot be þy schryfte, broþer ; Nast þar-of a kanel to a prest, And a kanel to an-oþer ;	904	One must confess all sins to one priest,
And þanne	907	
Tele, 3ef þou myzt by-þenche þe, Wet, hou, and wer, And wanne.	910	[leaf 163] and tell when and where they were done.
(131)		
¶ And 3ef þou wylt, man, þor3 þy schryft (34)	911	
Lat þy senne al a-drou3e, Ne wynd þou naut þy senne ine selke, Ac telle out al þat rou3e	914	Don't wind thy sin in silk, but tell the rough of it.
Tys la3e ;		
3ef þou wenst deie, and nast no prest, Schryf þe to anoþer felawe.	917	In peril of death, you may confess to a layman ;
(132)		
¶ Ac þat ne schalt þou neuere do, Bote þe wantrokye of lyue ; And 3ef þou comste to lyue a3en, Eft þrof þou most þe scryue	918	
To preste,	921	but must repeat it to a priest if you recover.
þat heþ power to assoyly þe, þor3 power of þe greste.	924	
(133)		
¶ þa3 man on tyme ihealde be To schryue hym a 3ere, To schryue hym wanne he sene3ed heþ, Wel syker þyng' hyt were,	925	
And mete,	928	You should shrive as often as you've sinned,
Wald 3ef he sodeynlyche deip,		lest you die suddenly, or forget your sin.
And wald he hyt for-3ete.	931	

902. *manie*, *i*-stroke wanting in MS.—*desper* (Wr. *dosper*), the first *c* looking very much like *o*.

903. MS. *Al hou* (underdotted) *one*. See note.

910. Dots in MS. after *Wet*, *hou*, and *wer*.

914. *Ac*, MS. *At*.

915. *Tys* = *To hys*.

916. *deie*, the initial *d* not quite distinct, resembling *s*.

925. *þa3*, MS. *3a3*.

928. *syker*, read *sykerer* !

SHOREHAM

D

(134)

¶ For wanne man sodeynleche deiþ, 932  
 Hys þoȝt þe sorȝe troubleþ;  
 Unshriven sin is doubled. And senne ony-schryue wanne he uor-ȝet,  
 Hys senne þer-be doubleþ 935  
 To nusy;  
 For mytter senne þat he dede  
 þe sleuþe hine wyle acusy. 938

(135)

¶ Man, schryf þe, and wonde none schame, (35) 939  
 For-wy hyt hys to ðonne;  
 A lytel schame hys betere her,  
 þane ouer-moche eft-sone 942  
 To crefte  
 By-uore god a domesday,  
 [leaf 163, bk.] it on Dooms-day. Among al godes scheftē. 945

(136)

¶ For þaȝ man moȝe isauued be 946  
 þoȝ bare repentaunce,  
 Wanne he ne may to schryfte come,  
 ȝef hym valleþ þat chaunce 949  
 So holde,  
 ȝet ne may he nauȝt y-sauued be,  
 Be he hym schriue wolde. 952

(137)

¶ þer-fore þy schryfte, man, schel be 953  
 Wyp-oute stoneynge,  
 Myd herte loȝ, and, ȝef þou myȝt,  
 Myd þyn eȝene wepynge; nota [later] 956  
 In treuþe,  
 þet þer be non ypocrysye,  
 Bote repentaunce and reuþe. 959

(138)

¶ And ȝyf þat þou to schryfte comst 960  
 Ine þyse manere to fa[y]re,

933. *troubleþ*, MS. *tumbleþ*.935. *þer-be* = *þer-by*.952. *Be*, read *Bote* (= *bnt*)? Cf. however Zupitza's note to l. 7853 of the *Romance of Guy of Warren*, 15th cent. version.960. *comst*, MS. *comff*.

þe schryft-uader þat uarþ aryzt			
Schal be wel de-bonayre	963		Then the confessor will be kind.
And loze ;			
He schel wystlyche þy senne bele,			
Bet þane he wolde hys owe.	966		
(139)			
¶ 3ef he þe schel anoye azt,	(36) 967		He will be sorry to give you pain ;
Hyt wyle of-þenche hym sore ;			
And oþer-wyl anoye he mot,			
Wanne he scheweþ þe lore	970		but sometimes he must do so,
Of helþe,			
Ase mot þe leche ine uoule sores,			like the physician.
Wanne he royneþ þe felþe.	973		
(140)			
¶ þer-fore 3e mote þolyen hyt	974		Therefore you must suffer it.
Wyp-oute alle manere tole,			
And do þer-by ententyflyche,			
3yf 3e wollep be hole	977		
To liue ;			
And to a betere be leaue goþ,			If your own
3ef 3oure prest can nauzt schryue.	980		[leaf 164] priest cannot shrive you, go to a better one.
(141)			
¶ Te [þe] mo prestes þat þart ischryue	981		
Myd alle y-hole schryfte,			
þe clenner þert a-3ens god,			
And of þe more þryfte ;	984		
Nauzt nyce,			
3ef hyt ne be nauzt to þy prest			
Malice ne preiudice.	987		
(142)			
¶ Wanne man hys repentaunt ischriue,	988		After repentant shrift comes satisfaction.
He scholde don ed-bote ;			
And þe ferste hys, þat he by-fle			The first thing is, to avoid occasions of sin.
Chypeans, of sennes rote ;	991		
Ase quances,			

981. *Te* [þe] = *To* [þe].

991. *Chypeans*, or *Chyppaus*, is the reading of the MS., which is evidently corrupt. So is also *by-flek* in l. 993. For a possible emendation of the whole passage, see note.

36 I. *The 7 Sacraments.* 4. iii. *Satisfaction, Penance, Prayer.*

	He þat by-flek <sup>t</sup> wel lecherye Bi-ulekþ foule continaunce.	994
	(143)	
Satisfaction is spiritual physic taken by good ad- vice.	¶ Edbote hys dede after god conseyl (37) Of gosslich medicine, Wanne senne sor y-clensed hys, To þolye a lytel pyne þet frete, þat he ne be þer-uore iwrete In purgatoryes hete.	995 998 1001
	(144)	
There are three kinds of penance:	¶ þre maner peyne man a-fangeþ For hys senne nede ; Bene hys þat on, þat oþer fastyng, þe þrydde hys almesdede ; Ac woste,	1002 1005
Praying, Fasting, and Almsgiving.	Bene hys and edbote yset For senne do ine goste.	1008
Praying is for sins of the spirit ;	(145)	
Fasting for sins of the flesch ;	¶ For senne in flesch vestyng <sup>t</sup> heþ þe flesch loþe ; Ac elmesdede senne bet Of gost and flesche boþe ; For þencheþ þet almesdede senne quenkeþ, Ase water þat fer a-quencheþ.	1009 1012 1015
Almsgiving for both kinds.	(146)	
[leaf 164, bk.]	¶ To byddyng <sup>t</sup> contemplacion Longeþ rede and wryte, To here predicacioun won, Lore, and herte smyte, And werche	1016 1019

996. *gosslich*, MS. *gofflich* = *gostlich*.  
1000. *iwrete* for *iurete*, *ifrete*.  
1002. *a-fangeþ*, a dotted out in MS.  
1004. *Bene*, MS. *Senne*.—*þat oþer*, MS. *þoþer*.  
1007. *Bene*, MS. *Senne*.—*and*, read *asc* ?  
1010. *heþ* might be read *beþ* in MS. ; see note.  
1016, 1017, 1018. In MS. there are dots after *byddyng*, *contempl.*, *wryte*,  
*predic.* and *won*.  
1020. *werche*, MS. *wreche*.



I. *The Seven Sacraments.* 4. iii. *Fasting, Almsgiving.* 37

Dedes to 3yue deuocioun  
To men ine holy cherche. 1022

(147)

¶ Knewelyng, trauayl, barnot go, (38) 1023 To Fasting  
Wolle-ward and wakyng,  
Discipline and lyte mete,  
þes longeþ to vestynge ; 1026 belong all  
kinds of  
austerity  
inflicted on  
the flesh ;

And here,

Pelgrymage and beddynge hard,  
Flesch fram lykyng te arere. 1029

(148)

¶ 3eue, and lene, and conseil, 1030 to Alms-  
Cloþyng, herberz, and fede, giving, the  
Vysyty syke and prysones, corporal and  
And helpe pouere at nede, nota [later] 1033 spiritual  
works of  
Charity.  
Muknesse

For to uor-3eue ne trespas,  
Tak dedes of elmesse. 1036

(149)

¶ And seue 3er þou scholdest, man, 1037 Seven years'  
O dea[d]lyche senne pyny ; penance  
þer-uore al þat þe prest þe hat ought to be  
To done schalt þou nauzt fyny, 1040 done for one  
deadly sin ;

Ac more,

For onneape hys þer eny prest  
þat payne set so sore. 1043 but there is  
scarcely any  
priest who  
will enforce  
so much.

(150)

¶ For hy habbeþ uisyk of men, 1044 [leaf 165 at  
foot]  
Hy more sette þe lesse ;

1024. *Wolle*, o very much like *e* in MS.

1031, 1032. Dots in MS. after *Cloþyng* and *syke*.

1038. *pyny*, MS. *peyny*. 1039. *hat*, MS. *hast*.

1040. *fyny* in a later hand. Immediately after *fyny*, there follow in the MS. the concluding lines of the next stanza—*For 3yf þou to lyte peyne hest*, and so on. The wanting portion of this, and the beginning of the following stanza are written at the bottom of the next page, and are marked with an .a. and bb. Corresponding letters after *fyny* show where the lines are to be inserted.

1042. *onneape*, MS. *onnicape* (for *onnicape*?).

1045. *more*, read *moze*? or *mote*?

38 I. *The 7 Sacraments.* 4. iii. *Of Penance and Purgatory.*

	And betere hys forte apeched be Of more forȝefnesse	1047
If you suffer too little here, [leaf 164, bk., at foot] you'll do it more in Pur- gatory.	þane wrecche ; For ȝyf þou to lyte peyne hest, Purgatorye hyt schal eche.	1050
	(151)	
Priests must impose little penance,	¶ And ȝet þer hys anoþer cas (39) þat prestes ȝyuet so lyte Penaunce : þaȝ me telle ham Ryȝt moche of sennes wyte,	1051 1054
	Ine mone, Me mot ham legge lytel on, Oþer hy nolde do none.	1057
[leaf 165] or folk will do none.	(152)	
It is better to do a little here, and work out the rest in Purgatory.	¶ Beter hys þat hy a lyte do Her ine obedience, And foluelle þat remenaunt Ine purgatoryes tense	1058 1061
	Eft-sone ; Nys nauȝt god to uor-lete a man þat eny-þing <sup>1064</sup> hys wyl bone.	1064
	(153)	
Therefore be not loath to do penance here, where there is still some release, which there is not in Purgatory.	¶ þe bydde ich, broþer, be nauȝt loþ To do penaunce here ; For ȝet þer hys here som reles, So nys nauȝt ine þe uere	1065 1068
God's justice leaves no sin unpunisht.	Areyned, Ne þorȝ þe ryȝt-uolnesse of god Nys no sen onipeynid.	1071
	(154)	
When a man sins, he wrongs God, Holy Church, and himself ;	¶ Man, wane þou senezyst, þre þou dest, þou wrepest god almyȝty, To holy cherche on-bouxam þart, Makest þy selue on-ryȝty :	1072 1075
	þos mote	

1046. *for*, MS. *ffor*.—*te* on erasure.

1058. *Beter*, MS. *Seter*.

1064. *eny-þing*, MS. *eny ȝing*.—*wyl bone* ? See note.

1065. *loþ*, þ on erasure.

1071. *on-ipeynid*, *ouipeynid* MS.

1076. MS. *þos ȝe mote*, ȝe in a later hand above the line.

Make þy pes wyþ alle þre Sorwe, schryfte, and edbote.	1078	so he wants repentance, shrift, and satisfaction.
(155)		
¶ Man[y] takeþ þys sacrament, And geþ a-wey on-digne, For he ne schryff nauzt of þet þyng, Bote of þe bare signe	(40) 1079	Many receive this sacra- ment un- worthily, as they don't care for the inward grace, but only the outward sign.
To wynne.	1082	
þe signe hys þat hys boutte ydo, þat þynge hys grace bynne.	1085	[leaf 165, bk.]
(156)		
¶ Two þynges her-wyþ-ynne beþ, For-ȝefþe, and repentyng; Ac repentaunce hys signe also Of sennys for-ȝeuyng:	1086	Two things are in it, Remission, and Repent- ance, which is a sign of the remission of sins,
Certayne,	1089	
For so may man repenti hym, þat þer uolȝeþ no peyne.	1092	
(157)		
¶ þat was iked wel inne þe þef Ope caluaries felde, þo he escusede ihesu cryst, And hym gelty gan ȝelde	1093	as was shown in the thiet on Calvary.
Mid sourwe ;	1096	
He deide and come to paradys, Na-bod he nauzt fort a morwe.	1099	

(I. 5) [D]E uncione extrema. [in margin]

5. *Extreme  
Unction.*

(158)		
Sacrament of an-Eliing Nou her ich wolle telle, þat man uangeþ wane he ne wenþ No lenge he myȝte dwelle	1100	The sacra- ment of Ex- treme Unc- tion is re- ceived when the approach of death is felt,
A lyue ;	1103	
þe bodyes enel þat libbe mey, And sone, lit mey to-dryue.	1106	

1089. *for-ȝeuyng*, MS. *forheuyng*.

1105. *libbe mey*, MS. *libbe ne mey*, *ne* in a later hand above the line.

(159)

¶ Many for de-faute deiþe (41) 1107  
 Of þer anelyynge;  
 And 3yf hys saule after hys deþe  
 Soffrey harde pynyngē 1110  
 In fere,  
 So scholde hy nauȝt, hedde he ihel  
 Ryȝt elyyngē here. 1113

(160)

as St. James  
recom-  
mended.

¶ For seint iames, in hys bok,  
 Wysseþ wyȝ gode mende 1114  
 þat, 3yf eny by-falþe ryȝt syke,  
 þe prest he scholde of-sende 1117  
 To hys ende;

[leaf 166]

And he schel elye hym wyȝ elc,  
 Hys sauement to wyne. 1120

(161)

The prayer  
of faith shall  
recover the  
sick man,

¶ Seynt iame seyþe þat orysoun 1121  
 Of þer holy by-leue  
 Of hiȝ siknesse helþe wynþe,  
 þat no fend schal reue 1124  
 þe helþe;

and his sins  
shall be for-  
given him.

And 3ef þat he ine sennys be,  
 For-ȝeue hys him þat felþe. 1127

(162)

This is a  
great comfort  
for forgotten  
sins.

¶ þys his, broþer, and gret confort 1128  
 For for-ȝetene sennes,  
 þat oure foman areȝy haueþ  
 Aȝeynys þat we goþ hennes, 1131  
 Ta-tuite;  
 Ac 3ef we aryȝt aneledc beþ,  
 Hyȝt gayneþ ham wel lyte. 1134

(163)

The unction  
should be  
received with

¶ Ac þanne hys man aryȝt aneled, (42) 1135  
 Wanne he myȝ wyl hyt takeþ,

1110. *Soffrey*, read *Soffreþ*, or *Soffry* (subjunct.). 1118. *ende*, read *ynne*?1129. A later hand has written *fer* over *for* in *for-ȝetene*.—*sennes*, MS. *synnes*.1130. *foman*, *fo* above the line in a later hand. 1134. *lyte*, MS. *lytel*.

Myd by-leue of deuocioun, And repentaunce makeþ	1138	devout faith and repent- ance.
So digne ; And 3yf he hyt opere wyse fangeþ, Ne takeþ ha bote þe syngne.	1141	
(164)		
¶ For þe sygne of þys sacrament þe elyng <sup>r</sup> ys boute ; þat þyngge hys alleggaunce of euel, To lyf 3ef he schel loute ;	1142 1145	The sign of the sacra- ment is the unction out- side ; the thing is alle- viation of bodily evil, if the sick person lives ; and remis- sion of sins, if he dies.
And hennes þa3 he wende, þat þyng <sup>r</sup> is eke Alleggaunce of hys sennes.	1148	
(165)		
¶ And 3et me schal anelye a man, þa3 þat he lese hys speche ; For wet he þencheþ in hys mod Ne may ous no man tecche ;	1149 1152	A man may be anointed though he lose his speech.
Ac stronge He mot habbe deuocioun, þet schel a-ryzt hyt fonge.	1155	[leaf 166, bk.]
(166)		
¶ þer-fore þis children eleþ me nauzt, Ne forþe none wode, For hy ne come mende haue Of þilke holy gode ;	1156 1159	Children are not anointed ;
Ac fonge þe wode mey þat sacrament, Wane reles comeþ amonge.	1162	but lunatics may receive the sacra- ment in lucid intervals.
(167)		
¶ A prest mot do þys sacrament, For-why hyzt hys wel werþe ; And þat seyde seynt Iames wel, þer-wyle he 3ede an erþe ;	(43) 1163 1166	It must be dispensed by a priest.
3e hit hedde		

1145. In the margin, by the side of *To lyf*, is written in a later hand *oper diaþ*, to be inserted after *lyf*, as indicated by the usual marks of insertion.

1150. þa3, MS. þar.

1157. MS. *Ne none* (expuncted).

1164. *werþe*, MS. *worþe*.

þo ich a lite her a-boue  
þes holye wordes redde. 1169

(168)

The matter  
of the sacra-  
ment is the  
sacred oil,

¶ þe matyre of þis sacrament 1170

Hys ryȝt þe oylle allone ;

And wanne þe bisschop blessep hyt,

unmingled  
with balm.

Baume ne me[n]gþ he none 1173

þer-inne ;

For baume toknep lyues loos,

Oyle, mercy to wyne. 1176

(169)

¶ For wanne man deiþ, he let his lyf 1177

þer þe god los by-houeþ ;

Ac senne, ȝef he farþe aryȝt,

To bi-reusy he proueþ ; 1180

To oure lorde

Mercy he cryþ, and biddeþ hym

Mercy and misericorde. 1183

(170)

The words  
spoken at the  
unction are  
a prayer for  
the healing  
of the sick  
one's sins.

¶ þe wordes þat þer bep ised, 1184

Hyt bep wordes of sealþe,

For hy biddeþ þe sike man

Of alle his sennes helþe ; 1187

In mende

Also are  
anointed the  
[leaf 167]

þer-to me an-elep þe wyttes fyȝf,

five senses,  
the feet and  
the breast ;

And feȝet, and breste, and lenden. 1190

(171)

and the loins  
of men,

¶ And for þe lecherye syȝt (14) 1191

In lenden of þe manne,

And, ase þe bok ous seyþ, hy sit

and the navel  
of women,  
as the seats of  
lust.

Inne nauele of þe wymman[e] : 1194

To hele,

Me schel þe mannes lenden anelye,

þe nauele of þe femele. 1197

1170. *matyre*, *y* written on original *c*.

1173. MS. *Baume þer wiþ ne*, *þer wiþ* being written over the line in a later hand.

1187. MS. *icalþe*, the *a* being dotted out.

(172)

¶ þys beþ þe wordes wane me aneleþ :—	1198	The words used for Extreme Unction.
“ By þisse an-eliinge, And be hijs milse, for-ʒyue þe god	nota [later]	
Al þine senneʒyunge	1201	
Mid eyen” ;		
And so he seyþ be al hys lymes þat scholle þe oyle dreʒen.	1204	

(173)

¶ Carater, þet is prente ycliped,	1205	No character is impressed on the soul by Extreme Unction, Penance, the Eucharist, or Matrimony.
Nys non of elinge, Ne furþ of penaunce ne þe mo, Nof housel, nof spousyng,	1208	
In þede ;		
For man after þane ones takeþ þe sacremens for nede.	1211	

(I. 6) [D]E ordinibus ecclesiasticis. *[in margin]*

6. *Holy  
Orders.*

(174)

N Ou her we mote, ine þis sarmon,	1212	Orders were foreshadowed in the Old Testament
Of ordre maky saʒe, þet was by-tokned suiþe wel		
Wylom by þe ealde lawe	1215	
To agynne,		
þo me made godes hous, And ministres þer-inne.	1218	

(175)

¶ God ches folk' specialliche	(45) 1219	by the tribe of Levi,
Hys holy folk' amonge ; þat was þe kenred of leuy,		
Offyce for to fonge	1222	
Ase broperen,		
For to seruy ine godes house		[leaf 167, bk ]
By-fore alle þe noþeren.	1225	

1207. *furþ* on erasure in a later hand.—*ne* added over the line by a later scribe.

1214. *þet*, MS. *þer*.

44 I. *The Seven Sacraments.* 6. *The Seven Holy Orders.*

(176)

which name  
means 'set  
apart from  
the others.'

¶ To segge hys 'leuy' an englysch, 1226  
'Fram þe noþeren ytake';

So beþ of ordre itake men,  
Ase wyte fram þe blake 1229

Of lyue :

Gode ʒeue al yordrede men  
Wolde aryʒt her-of schryue. 1232

(177)

As there are  
seven gifts  
of the Holy  
Ghost,  
so there are  
seven orders,  
instituted by  
Christ,  
in whose per-  
son they were  
all united.

¶ Ase þer beþ of þe holy gost 1233  
ʒeftes ryʒt folle seuene,

So þer beþ ordres folle seuene,  
þat made cryst of heuene 1236

An erþe,

And hedde hys ek ine hys mouheþ,  
To keþen hy wel werþe. 1239

(178)

They are :—  
Doorkeeper,  
Reader,  
Exorcist,

¶ þe ferste hys 'doreward' ycleped, 1240  
þe secunde 'redynge,'

þe þrydde hys icleped 'coniurement'  
Aʒenys þe foule þynge 1243

to werie þe ;

Acolyte,

þe ferþe 'acolyt' hys to segge y-wys,  
Tapres to bere wel worþe. 1246

(179)

¶ þe ordre fifte ycleped hys (46) 1247  
þe ordre of 'sudeakne,'

Subdeacon,

1239. MS. : *þt wer' To ke þen hy : wel werþe.* The words *þt wer'* are written in the margin in a later hand. They are to be inserted after *hy*, as the scribe has intimated by putting a colon before *þt*, and a corresponding one after *hy*. The space between *ke* and *þen* is a little wider than that between *To* and *ke*.

1244. The original reading of the MS. was *þe greste*, which is really the bob-verse of the next stanza, erroneously anticipated by the scribe. A later revisor struck it out, or found it already struck out, and wrote above it what I read *to werie þe*. Mr. Wright has printed *versieze*; but this is an error, evidently owing to the fact that the protracted upward stroke of the long *f* of *grste* happens to come in between the letters *r* and *i* in *werie*, while the oblique tag attached to the top of the *f* crosses the *þ* of *þe*. For the true reading see note.



And hys þe syxte al-so ycleped þe holy ordre of 'dekene' ;	1250	Deacon,
(And) þe greste		and Priest.
þe seuen[d]e hys, and hys yclyped þe holy ordre of 'prest[e].'	1253	
(180)		
¶ Ine þe elde lawe synagoge ferst God let the ordres werche,	1254	God appointed orders in Jewish syna- gogues.
And þat was sched of þat hys lyzt Nou wrozt ine holy cherche ;	1257	
Iuere		
Ich schel telle hou hyt was þer,		[leaf 168]
And hou hyt hys now here.	1260	

(I. 6. i) [D]E hostiariis.

[in margin]

6. i. *Door-keepers.*

(181)

<b>I</b> Ne þe ealde lawe dore-warð Lokede dore and gate, þat þer ne scholde on-clene þyng Ryzt non entry þer-ate,	1261	In the old law the door- keeper had to guard the doors against the entrance of unclean things.
Wel couþe :	1264	

So doþ þes dore-wardes ek' Ine holy cherche nouþe.	1267	So have the doorkeepers now in the Church.
---	------	---

(182)

¶ And 3ef eny oþer hyt doþ, Nys hyt ordre, ac ileaue To helpe, wane þer nede iualþ ; Ac me ne schal nauzt reaue	1268	
þe office,	1271	

Wyp-oute leue to don hyt : Ne be no man so nice.	1274	
---	------	--

(183)

¶ þe bisshop, wanne he ordreþ þes, (47) Takþ hym þe cherche keyze,	1275	The bishop, when he or- dains them, gives them the key of the church.
---	------	--

1251. Omit *And* (see preceding footnote). The bob-verse left out here by the original scribe has been supplemented by the later revisor.

1254 ff. See note.

1257. *wrozt*, MS. *wryt* ; *Zupitza wozt*.

1269. Dot in MS. after *ordre*.

1270. *helpe*, MS. *helpe*.

1275. MS. *þes clerkes* (*clerkes* added in margin by a later scribe).

And seyþ :—" takeþ and doþ fol wel,  
Ase, wane 3e scholle deye, 1278

Scholde 3elde  
Accounte of þet hys þer-onder clos : "  
Hardyst þet, wo-so hyt felde. 1281

(184)

This order  
Jesus took in  
the temple,  
when he cast  
out those that  
bought and  
sold therein.

¶ Ine þe temple swete ihesus 1282  
þyse ordre tok' at ones,

þo þat he makede a baleys,  
And bet out for þe nones, 1285

Ymene,

þo þat bouzte and sealde ine godes hous,  
þat hys a hous of bene. 1288

6. ii. *Readers.*

(I. 6. ii) [D]E lectoribus *[in margin]*

(185)

**N**Ou ich habbe of þe ferste yteld, 1289  
þat oþer wyl ich trye.

In the old law  
the Reader  
had to read  
the prophe-  
cies ;

Ine þe alde laze þe redere  
Rede þe prophessye, 1292

By wokke ;

[leaf 168, bk.]  
so have the  
readers now.

So schulle þe rederes now  
Hyrede, and conne on-lowke. 1295

(186)

Before they  
are ordained,  
their ability  
shall be  
proved.

¶ þer-fore, ere hy þys ordre haue, 1296  
Me schel hy wel assaye,

Of þat hy redeþ þat hy wel  
Ham conne aueye ; 1299

For-bede

Ope-ren to reden schal me nojt,  
Ac soffry hyt for nede. 1302

(187)

This order  
was mani-  
fested by  
Jesus

¶ þyse ordre swete ihesu cryst (48) 1303  
Kedde wel þat he hadde,

1277. *doþ*, MS. *doþþ*.

1281. *Hardyst*, read *Hard ys*.

1295. *Hy*, MS. *Ey*. 1299. *Ham*, MS. *Ram*.

1304, 1306. Read *kedde*, *redde*.

þo he toke ysaies bok'  
 Ine þe synagoge, and radde 1306 when he took  
 the book of  
 Isaiah in the  
 synagoge,  
 and read,  
 Wet welle.

Wet he þer redde, þou myzt se  
 Ine seynt lukes god-spelle. 1309

(188)

¶ þe bysschop, wenne he ordreþ þes, 1310 At ordination  
 the reading-  
 book is deliver-  
 ed to them  
 by the bishop.  
 þe redyng' bok' hym takeþ,  
 And seyþ :—"tak and by-come redere

Of word þat of god smakeþ ; 1313

And blice

Schelt habbe ase god prechour,  
 3ef þou wolt do þyne offyce." 1316

(I. 6. iii) [D]E exorcistis. [in margin] 

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6. iii. *Exor-*  
 (189) 

---

cists.

þE þrydde ordre [hys] coniurement, 1317 In the old law  
 the office of  
 the Exorcist  
 was to drive  
 out evil  
 spirits.  
 And was ine þe ealde laze  
 To dryue out deuelyn out of men

Fram god þat were draze 1320

Alyue ;

þanne he mot habbe a clene gost,  
 þat schal þe oñ-clene out-dryue. 1323

(190)

¶ þe bisschop, wane he ordreþ þes, 1324 At ordination  
 they receive  
 from the  
 bishop a book  
 of exorcisms.  
 Takþ ham bok' of Cristnyngre,  
 Oper of oper coniuremens

Azeyns þe foule þyngre, 1327

And seggeþ :—

"Takeþ power to legge hand [leaf 169]

Ouer ham þat fendes op biggeþ." 1330

(191)

¶ þyse ordre, swete ihesu cryst (49) 1331 This order  
 was mani-  
 fest-ed by  
 Jesus  
 kedde Wel þat he hedde,

1307. See note.

1316. *do* over the line in a later hand.

1325. *Takþ*, MS. *Take*.

1328, 1330. *seggeþ* [: *biggeþ*], see note.

1332. *kedde* in MS. at the end of the preceding line, with a dot before it and another one after it.

when he  
drove devils  
out of men.

þo he drof deuelen out of men  
þat hym wel sore dredde. 1334

þe apryse

Ine þe elde laze hyt first by-gan  
Kyng<sup>1</sup> salomon, þe wyse. 1337

6. iv. *Aco-*  
*lytes.*

(I. 6. iv) [D]E accolitis. [in margin]

(192)

The Acolyte  
has to carry  
lighted  
tapers.

þE Ordre ferþe, accolyt hys, 1338  
To bere tapres alyzte,

Wanne me schel rede þe gospel,  
Oþer offry oure dryte, 1341

To þenche<sup>1</sup>

þat þet lyzt by-tokneþ þat lyzt  
þet noþyng<sup>1</sup> may quenche. 1344

(193)

The bishop  
tells him how  
to look after  
church-  
lights, and to  
hand over the  
eucharistic  
offerings for  
consecration.

¶ And wanne þat he yordred hys, 1345  
þe bisschop schel hym teche

Hou he schel lokke cherche lyzt,  
And wyne and water areche 1348

To synge ;

In token of it,  
he receives  
taper and  
cruet.

In tokne, taper and crowet  
To hand me schal hym brynge. 1351

(194)

Jesus mani-  
fested this  
order in him-  
self when he  
said :—" I am  
the light of  
the world."

¶ þet þys ordre hedde ihesus 1352  
We habbeþ wel a-founde,

By þet he seyde :—" ich [a]m þat lyzt  
Of alle þer wordle rounde 1355

A-boute ;

Wo-so lokeþ, ne geþ he nauzt derk<sup>1</sup>,  
Ac lyzt ine lyues route." 1358

1336. *laze*, MS. *leze*, added over the line.

1339. *alyzte* is Varnhagen's emendation of the MS. reading *aboutte*, to which a later hand has added *wiȝt riȝt*.

1341. MS. *offry to oure dryte* (= *dryzte*), *to* added over the line.

1349. *synge*, see note.

1357 *so* added over the line.—*ne* altered from *me*, the first stroke having been erased.

(195)

¶ Ine þe elde temple tokne was	(50)	1359	In the old temple, this was prefigured by certain men having to light the candles.
Of þe ordre of acolytes,			
þo certeyne men lyzte þat lyzt,			
Ase þe laze 3ef þe rytes		1362	
So brode ;			
Of weche lyzt hys ywryte			[leaf 169, bk.]
Ine þe boke of exode.		1365	

(I. 6. v.) [D]E subdiaconis. [in margin] 6. v. *Subdeacon.*

(196)

þE ordre fite, sudeakne hys,		1366	The order of Subdeacon enjoins chastity.
þat chastete en-ioy[n]þ ;			
For sudeakne bereþ þe chalys			He carries the chalice to and from the altar, and touches the holy vessels with bare hands.
To þe auter and aloyneþ,		1369	
Ande weldeþ			
Al bare, and eke þe corperaus			
Onder þe deakne uealdeþ.		1372	

(197)

¶ Ine þe alde lawe y-hote hyt hys,		1373	In the old law those who carried the vessels of God had to cleanse themselves.
þat hy ham scholde clensy			
þat bere þat uessel of god,			
And myd water bensy :		1376	
By ryztte,			
Clenne schel he in herte be			
þat schal þe chalys dizte.		1379	

(198)

¶ And wanne þat he yordred hys,		1380	At ordination the Subdeacon receives the empty chalice, a cruet, and a towel.
He takeþ þe chalys bare,			
And he auangeþ a crowet eke,			
And a towaylle nare		1383	
Iuere ;			
For he schel honden helde weter			He pours out water for officiants at the altar.
þat serueþ þe þe autere.		1386	

1367, 1369. *enioyneþ* [: *aloyneþ*, MS. *aloyneþ*] suggested by Zupitza.

1375. *bere*, MS. *þere*, þ in a different hand, altered from some other letter.

(199)

Jesus found-  
ed this order  
when He  
washed His  
disciples' feet  
at the Last  
Supper.

¶ þo hym wyþ a schete ihesus (51) 1387

After soper bygerte,

And water in ta bacyn

Myd a wel mylde herte, 1390

And wesschte

Al hys apostlene ueet,

þos ordre forþe he lesschte. 1393

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 6. vi. *Deacons.*

(I. 6. vi.) [D]E diaconis. [in margin]

(200)

The order  
of Deacon is  
more perfect.

**N**Ou of þe sixte telle ich schel, 1394  
þat hys þe ordre of deakne,

þet hys of more perfeccioun

þane hys ordre of sudeakne; 1397

He bryngeþ

He hands'  
to the priest  
[leaf 170]

To honde þet þe prest schel haue,

things  
wanted at  
mass.

Wanne he þe masse singeþ. 1400

(201)

In the old  
law they  
carried the  
Ark of the  
Covenant;  
now they bear  
the stole upon  
their left  
shoulder;

¶ Ine þe ealde lawe beren hy 1401

þe hoche of holy crefte,

And nou þe stole a-fongeþ hy

Ope here scholder lefte, 1404

To agynne,

And so for þane trauaylle her

þe ryzt half for to wyne. 1407

(202)

and at ordin-  
ation they  
receive a  
book of the  
Gospels.

¶ And at ordres auangeþ hy 1408

þe bok of þe godspelle,

For þan, to rede þe gospel,

And sarmoun for to telle, 1411

Ta-wak'

Hy þet slepeþ ine senne slep,

Amendement to maky. 1414

1387. In the margin of the MS., above *ihesus*, a later hand has written *tourwayle*, to be inserted before *schete*, but evidently meant to replace or gloss it.

1389. The verb is wanting here; perhaps, we may supply *keste*. *in ta* = *in to a*.

1399. *haue* written twice in MS., the second crossed out.

1412. *Ta-wak* for *Ta-waky* = *to awak*.

(203)

¶ pyse ordre swete ihesu cryst	(52)	1415	Jesus manifested this order when He preached to the people,
Ine hys trauayle kedde,			
þo he prechinde þet folk			
To ryȝtte weye ledde ;		1418	
þe þridde			
Was, þo he wakede hym self			and roused the apostles from sleep.
þe apostles for to bydde.		1421	

(I. 6. vii.) [D]E presbiteris.

6. vii. *Priests.*

(204)

þE seuende ordre hys of þe prest,		1422	The seventh order is that of Priest,
An hys icleped þe ealde,			who is called 'the old one'
Bote nauȝt of ȝeres, ac of wyt,			(presbyter, not on account of age, but of wit.
Ase holy wryt ous tealde ;		1425	
For ȝeres			
Ne makeþ so nauȝt þane prest ald,			
Ac sadnesse of maneres.		1428	

(205)

¶ And wanne he y-ordred hys,		1429	At ordination, both his hands,
Hym falþ an holy gyse :			joined crosswise, are anointed ;
Hys honden beþ anoynte boþe			
þorȝ-out a crowche wyse,		1432	
Ta-fonge			
þer-inne godes oȝen flesch,			[leaf 170, bk.]
þat fode is to þe stronge.		1435	

(206)

¶ He takþ þe helye inne of cyþer half		1436	and the stole is put over both his shoulders.
Ȝioyned atte breste,			
þet no god hap ne heȝi hyne,			
Ne non harm hyne don deste		1439	
In mode,			
Ac þenche on hym þat þolede deap			
For ous op-one þe ronde.		1442	

1419. *þridde*, MS. *þredde*.

1432. *crowche* : in the MS. there is a stroke discernible between the letters *c* and *r*, which led Mr. Wright to print *cirouche*.

1436. *helye inne*, see note.

(207)

The Priest  
receives the  
chalice with  
the wine,  
and the paten  
with the  
bread.

¶ He takþ þe chalys wyþ þe wyne, (53) 1443

And brede of þe pateyne;

He heþ power to sacry hyt,

And þet þrof hys þer seyne 1446

Wel trewe.

Inne þe elde lawe þe ordre agan,

Ine tokne of þyssere newe. 1449

(208)

Christ mani-  
fested His  
priesthood,  
1. by conse-  
crating His  
body at the  
Last Supper,

¶ Cryst kedde þat he hys a prest 1450

Ryzt in double manere :

þat on, þo he sacrede hys body,

þer he set atte sopere ; 1453

þet oþer,

2. by offering  
it on the  
cross.

þo he an rode offrede hys body

For ous, my leue broþer. 1456

The Tonsure.

[D]E prima tonsura. [in margin]

(209)

Clerical ton-  
sure is a pre-  
paration for  
the orders.

TO þys ordre crounebet 1457

Ys an apparyllyng,

þat hys in holy cherche y-cleped wel

þe furste scherynge 1460

Of clerke ;

Clerk means  
'heir of God's  
work,'—

Clerke hys to segge an englysch,

'Eyr of godes werke.' 1463

(210)

to teach folk

¶ Ac godes werk' an erþe was 1464

þe puple for to teche ;

And also þourz hys holy deþe

and cure  
sins,

Of sennes he was leche : 1467

þes werkes

[leaf 171]

Men takeþ after ihesu cryst,

Wanne hy by-comeþ clerkes. 1470

1446. See note.

1452. *sacrede*, MS. *sacreded*.1455. *an rode*, MS. *ā ro de*, *u* erased between *o* and *d*.1457. Read *To þyse ordres*?—*crounebet*, read *crownement*? See note.1458. *apparyllyng*, MS. *apparyblyng*.1459–60. Read *þat hys in holy cherche wel Ycleped þe f. sch.*?1463. *werke*, MS. *werke*.



(211)

¶ And ȝyf hy douþ wel hare deuer	(54)	1471	which, if they
Ine þysse heritage,			duteously
Ne may hem falle after þys lyf			perform, they
Non ouer-worþ desparage;		1474	shall be re-
To wysse,			warded after
Ryȝt ymarissched schelle hy be			this life.
In heuene-ryche blysse.		1477	

(212)

¶ þe crowne of clerke y-opened hys, Tokneþ þe wyl to heuene, þet habbe mot þat entri schel Into eny of þe seuene ;	1478	The tonsure of the clerk is open, to show that his mind is to be directed towards heaven.
And sedder	1481	
Tokneþ, ase he ine ordre aryst, þet hys þe crowne breddour.	1484	

(213)

¶ þer drof bischop hys dignete	1485
To maky þulke seuene ;	
And hyt by-tokneþ þane bisschop	
In þe bisschopriche of heuene	1488
So werthe,	
Was vicary þe pope hys	
I-maked here an erþe.	1491

(214)

¶ hyse ordres to pys sacrament	1492	These ordres make up the sacrament.
By ry3te longi scholle, And þat mo be þat gode bep, þes makeþ al þat folle	1495	
Be astente ; þer-fore ich abbe ondo 3ou þos For hyse sacrament[e].	1498	

1482-84. See note.

1489. MS. *wrethe*.

1490. MS. *Was and hys pe pope vicary*,—and added over the line by a later hand; after *hys*, *po* is dotted out.

1492. *byse*, MS. *bybe*: for this and the following lines see note.

1497. pos, read *pys*?

	(215)		
But they have also a mystical meaning. The Chris- tian is a house of God, in which there must be some minister.	¶ And nou ich wolle ondo þys eft By þe wey of mystyke ; For crystene man hys godes hous : Hye mote habbe wyke þer-inne, Nou lestlich schel <i>ich</i> on-louke þys, Ase god wyle grace 3yue.	(55)	1499 1502 1505
[leaf 171, bk.]			
	(216)		
Conscience is the door- keeper ; the doors are the five senses, which it guards from foul lust.	¶ þet ine-wyt hys þe dore-ward, þe doren wyttes fyue ; He schel loky wel bysylyche, þat no lykyng in dryue þat stenchep ; þet inwyt hys þe reddere eke þat holy lore þenchep.		1506 1509 1512
It is also the reader, ex- cogitating holy lore.			
	(217)		
Conscience drives the fiend away with remem- brance of Christ's passion. It sets the soul aflame with virtues, and cleanses it from filth.	¶ þet inne-wyt dryfþ þe fend a-wey Myd meende of crystes pyne ; þet inwyt lyzt þer saule lyzt Myd þeawes gode and fyne ; To hele, þet inwyt wescht þe felþe away, And greydeþ þe fessele.		1513 1516 1519
	(218)		
Conscience reads the Gospel, and bears the burden of this life, in expectation of heaven.	¶ þet inwyt redeþ þat gospel, Wane hyt hereþ crystes lore ; And 3et þer-to hys charge hyt berþ Of left half swyþe sore, To abyde After þys lyf þe heuene blys, And krefte þe ryzt[e] syde.		1520 1523 1526
	(219)		
Conscience is the mass- priest	¶ þat inwyt hys þe masse prest, þat ine þe herte slakeþ	(56)	1527

1502. *Hye*, see note.1504. *lestlich* altered from *lett ich*, which is still quite distinct in MS.—*ich* (written *ic*) after *schel* added over the line. See note.1510. *stenchep*, MS. *stenkep*.1521. *hereþ*, MS. *herereþ*.

þane auter of deuocioun, Wane man hys bene makeþ ; No lesse	1530	serving at the altar of devotion in the heart.
Nys hyt, wane man steleuast hy-lefþ, Sacrement of þe messe.	1533	
(220)		
¶ On inwyt mey al þys wel do, And ine þe manne werche, Ase on may al þys ordres haue Ryt wel in holy cherche ; Ase here,	1534  1537	One Con- science may perform all this, as one person may have all the orders. If there is no such minist- ter, the mystic
3ef her nys suiche mynystre non, þys temple stent iuere.	1540	[leaf 172] temple- service, too, is inter- rupted.
(221)		
¶ þer-fore ech man þat crystene hys, Hys wyttes loky fyue, And þenche op-an þe lore of god, And fendes fram hym dryue, And ly3te	1541  1544	Therefore let every Chris- tian dis- charge those ministerial functions in a mystical manner.
Myd gode þewes al hys lyf, And þer-to do hys my3te ;	1547	
(222)		
¶ And wessehe and greydy hys fessel, And do trewlyche hys charge, And make offrynge of hys beden, Myd wil do elmesse large : þys wyke	1548  1551	
By þys 3e iscop how ech mey do Ine manere of mystyke.	1554	
(223)		
¶ þe signe hys of þys sacrament þe bisshopes blessyng,	(57) 1555	The sign of the sacra- ment is the bishop's blessing.

1530. *bene*, first *e* resembling *o* in MS.

1535. Between *manne* and *werche*, *to* added over the line by a later hand : the *r* in *werche* on erasure.

1540. *iuere* (= *i[n] fere*), MS. *euer*.

1547. *do*, *d* altered from *t*.

1549. *do* altered from *to*.

1550. *make*, MS. *makel*.

1551. *wil do*, MS. *wel to*.

with the  
administra-  
tion;

the thing is  
grace of  
wisdom and  
authority.

Forþ myd þe admynystracioun  
þat he deþ atte ord[r]ynge ; 1558

And grace

Of wyt and of auctoryte  
þet þyng<sup>r</sup> hys ine þe place. 1561

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7. *Matrimony.*

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(I. 7) [D]E matrimonio. [in margin]

(224)

Matrimony is  
a token of the  
union be-  
tween God  
and Holy  
Church.

**H**Er longeþ nou to þys sarmon 1562

Of spousyng<sup>r</sup> for to werche,  
þet hys þe tokne of þe ioynyng<sup>r</sup>  
of Gode and holy cherche ; 1565

And woste,

Ryzt holy cherche ycleped hys  
þat holy folk<sup>r</sup> ine goste. 1568

(225)

¶ And ase þer mot atter spousyng<sup>r</sup> 1569

Be ryzt a-sent of boþe,

Of man and of þer wymman ek<sup>r</sup>,  
Yn loue and nauzt y loþe, 1572

I-lyche

[leaf 172, bk.]

By-tuixe god and holy folk<sup>r</sup>  
Loue hys wel trye and ryche. 1575

(226)

¶ þanne azte men here wyues loue, 1576

Ase god doþ holy cherche ;

And wyues nauzt azens men  
Non on-wrestnesse werche, 1579

Ac þo-lye,

And nauzt onwrest op-sechen hy,  
Ne tounge of hefede holye. 1582

(227)

¶ Ine wlessche ioyneþ man and wyf, (58) 1583  
Children to multepleye ;

1565. *of* in MS. at the end of the preceding line.

1581. *onwrest*, *c* hardly to be distinguished from *o*. — *sechen*, MS. *sechem*.

And god haþ taken oure flesch Of þe mayde marye ;	1586	
Wel ferren		
þerof springeþ þet holye stren I-lykned to þe sterren.	1589	
(228)		
¶ Wel fayr þanne hys þys sacrement,	1590	
And marye was by-gonne		
þo hyt by-gan ine paradys,		Matrimony was insti- tuted in Paradise be- fore the fall of Adam.
Are adam were y-wonne	1593	
To senne ;		
Ac þo chagede to uylenye þat stat of man-kenne.	1596	
(229)		
¶ For 3ef he hedde ihealde hym,	1597	
Ase god hym hedde y-maked,		
He hedde y-broust forþe hys bearm-team		
Wyþ-oute senne ismaked.	1600	
Wet þanne ?		Had man re- mained in the state of innocence, procreation would not have had the smack of sin.
3et holy stren by-tokned hys By strenyng <sup>r</sup> of þe mane.	1603	
(230)		
¶ Hyt was god self þat spousyng <sup>r</sup> ferst	1604	
In paradys[e] sette ;		
þe fend hyt was þat schente hyt al		
Myd gyle and hys abette,	1607	
Wrancheuel :		
Spousop scheawyp wet god þer dede ;		[leaf 173]
Hordom, wat dede þe deuel.	1610	
(231)		
¶ For wanne man dra3þ to hordom, (59)	1611	
He let hys ry3t[e] spouse ;		As the adul- terer forsakes his spouse,

1588. *springeþ*, the *r* added above the *i*.  
 1595. *þo*, altered to *so*.  
 1597. *he* written above the line (in a later hand ?).  
 1598. *y-maked*, *y* added above the line by a later hand.  
 1604. Dots in MS. before and after *ferst*.  
 1610. *Hordom*, MS. *Hourdom*, but the *u* seems to have been crossed out.  
 1612. *He* crossed out in MS., and the abbreviation for *and* written in the margin.

so did Adam  
forsake the  
Lord.

So dede adam ine paradys  
Hys ryzt[e] lord of house, 1614

Of heuene :

þe gode forhorede þe fend  
Wyþ hys blaundyng steuene. 1617

(232)

¶ þat deþ þat god menteyneþ wel 1618

Ryzt spousyng her an erþe,  
And euer mo schel go to schame

Hordom, and þet hys werþe ; 1621

But it often  
happens that  
some think  
they live in  
matrimony,  
while they  
live in  
adultery.

I-lome

þæt some wenþ ligge in spoushoþ,  
And liþe ine hordome. 1624

(233)

Therefore I  
will tell you  
all about the  
marriage-  
laws.

¶ þerfore ich wyll telle þou 1625

þe lore of ryzt spousyng,  
þat 3e ne take horedom,

Wanne takeþ weddyng. 1628

notabile

Nou lestneþ

þe lore al of þe laze y-wryte  
þat holy cherche festneþ. 1631

(234)

As to God,  
the tacit con-  
sent of the  
parties to  
marry would  
suffice ;

¶ Ase to god, hyt were y-now 1632

þat bare assent oof boþe,  
Wyþ-oute speche and by-treupyng,

And alle manere oþe.— 1635

but to the  
Church, it  
has to be  
declared in  
words.

And speche ?

þer mote be speche, of hare assent  
Holy cherche to teche. 1638

(235)

Dumb and  
deaf persons  
may express  
their consent  
by signs.

¶ And 3ef þe man oþer þat wyf (60) 1639

By cheaunce dounbe were,  
3ef [me] may wyten hare assent

By soun oþer abere, 1642

And deane,

1618. *wel* in MS. at the beginning of the following line.

1621. *werþe*, MS. *werþe*.

1627. *3e*, MS. *he*.

1628. Read—*Wanne 3e t. w. !*

I. *The Seven Sacraments. 7. Matrimony. Betrothal.* 59

Hy mowe be wedded wel ȝeng <sup>r</sup>		[leaf 173, bk.]
By holy cherche leue.	1645	
(236)		
¶ Two manere speches beȝ iwoned	1646	Two forms
per two men for to nomene,		are used in
þat one of þyng <sup>r</sup> þat hys nou,		contracting
þat oþer of te comene,	1649	a marriage,
		one with
		words of
		present time ;
Wel couȝe :		
“Her ich þe take” wordes beȝ		
Of þyng <sup>r</sup> þat hiȝ nouȝe.	1652	
(237)		
¶ And ȝef me seyȝe :—“ ich wille þe haue,	1653	the other,
And þer-to treuȝe plyȝte,”		with words
He spekeȝ of þyng <sup>r</sup> þat his to come,		of future
þat scholde be myd ryȝte	1656	mutual ac-
		ceptance.
Of treuȝe ;		
Ac þat ferste ne faylleȝ nauȝt,		
þat oþer may for sleuȝe.	1659	The first
		never fails,
		the other
		way.
(238)		
¶ And ȝyf an oþer treuȝeȝ seȝe	1660	A contract
Wyȝ word of þat hys nouȝe,		in present
þe ferste dede halte beȝ,		terms avoids
Ne be hy nase couȝe,	1663	a previous
		engagement
		for future
		marriage,
As none,		
Bote ȝef þer folȝede þat treuȝyng <sup>r</sup>		
A ferst flesch ymone.	1666	if it had not
		been followed
		by sexual
		intercourse.
(239)		
¶ For þet compleȝ þet spoushod	(61) 1667	For that
After þe hy-treuȝyng <sup>r</sup> ,		completes
þat hyt ne may [nauȝt] be ondon		marriage,
Wyȝ none wyȝ-seggyng <sup>e</sup> ,	1670	and makes it
		indissoluble.
By ryȝte ;		
And þaȝ hyt were her ondo,		
Hyȝt halt wyȝ oure dryȝte.	1673	

1647. *per two*, read *per-to*?

1660. Between *treuȝeȝ* and *seȝe* there is a blank in MS.; *þe* in *seȝe* is written in a later hand.

1662-1664. See note.

1666. *flesch ymone*, read *flesches ymone*, or *fleschlich ymone*; but cp. also p. 62, l. 1747.

1672. *þaȝ*, MS. *þat*.

Engagements may be broken through false- ness of parties, or for want of witnesses.	(240)	
	¶ And her may treuþyng <sup>r</sup> be ondo	1674
	þorwe fal[s]nesse of partye,	
	And for de-faute of witnessyng <sup>r</sup> ,	
Wedding [leaf 174] such persons is commit- ting adultery.	Wyþ wrang <sup>r</sup> and trycherye ;	1677
	I-lome	
	Me weddeþ suyche, and liggeþ so	
	For þan ine hordome.	1680
	(241)	
	¶ Ne hyzt ne may no man ondo	1681
	By lawe none kennes,	
	And so by-leueþ euer-mo	
	Fort oþer wendeþ hennes :	1684
	þon-wyse	
	So bryngeþ hem in suche peryl,	
	þat hy ne mowe aryse.	1687
	(242)	
If any is in that case, he ought to observe con- tinence, or, at least,	¶ Ac 3ef eny hys ine þe cas,	1688
	Redich þat he be chaste ;	
	And 3yf hys make mone craueþ,	
	Ine leyser oþer in haste,	1691
perform the marital duty with a sor- rowful heart.	Lykynde,	
	He mozt hyzt do wyþ sorye moþ	
	And—skyle wert—wepyngē.	1694
	(243)	
Still, he must do great pen- ance all his life.	¶ 3yt he mot gret penaunce do	(62) 1695
	þe dayes of hys lyue,	
	And 3et þe more, 3ef [he] haþ makeþ	
	An hore of hys wyf[e],	1698
	þat ere	
	3ef þat he hedde y-wedded hy,	
	A goud wymman hyt were.	1701
	(244)	
	¶ For suche laze is þat manye beþ,	1702
	Men oþer wymmen of elde,	

1680. Between *þan* and *ine* the space of two or three letters left empty in MS.

1683. *by-leueþ*, read *by-leþ hyl* ?

1698. The spelling *wyfe* [: *hyue*] occurs, p. 67, l. 1899.

1702. *beþ*, read *be* ?



þar suche contraxt y-maked hys, þat moʒe ryzt proue zelde, And scholle ;	1705	The contract must be made before two witnesses at least.
And ʒet of no lees þane of tuo Nys proue to þe folle. (245)	1708	
¶ And ʒyf ryzt contract ys ymaked Wyʒþ-oute wytnessynge, ʒef hy by-knoweþ openlyche By-fore men of trewynges, Te take	1709 1712	A clandestine contract becomes valid by the avowal of the parties,
To-gidere y-hoten scholle hy be, þaʒ oþer eft for-sake. (246)	1715	[leaf 171, bk.]
¶ þat hys, bote hy wedded be To oþren er hy hyzt by-knewe ; For þaʒ hy by-knowe hyt, Ne hys nauzt y-helde trewe By lawe ;	1716 1719	provided they were not wedded to others be- fore entering upon it.
For ʒef hy were, hyt scholde be þese spousebrechiene sawe. (247)	1722	
¶ Of ham þat scholde ywedded be Her þe age þou myzt lerne : þet knaue child for-tene ʒer Schel habbe, ane tuel þe þerne. Spousynge	(63) 1723 1726	The age re- quired for marriage is 14 years in males, 12 in females.
At seue ʒer me maky may, Ac none ryzt weddynges. (248)	1729	Espousals may be made at seven years.
¶ For þeʒ hy were by assent Ryzt opelyche ywedded, And, ase þyse childre ofte beþ, To-gidere ryzt y-bedded, By ryzte,	1730 1733	

1705. *moʒe*, MS. *more*.

1715. *þaʒ*, ʒ altered, it seems, from *t*.

1717. *by-knewe*, MS. *byknowe*.

1718. *þaʒ*, MS. *þar*.

1723. MS. *Of þat* (crossed out) *ham þt*.

1726. *ane* = *and* ; *tuel* = *twelf* ; same form, p. 129, l. 70.

Children's  
marriages  
may be dis-  
solved,

Bote 3ef hy 3yue ine tyme assent,  
Departed be y myzte. 1736

(249)

unless they  
renew the  
consent in  
time of  
puberty.

¶ And þe tyme is, wane aþer can 1737  
Oþer fleschlyche yknowe;  
For wanne hy habbeþ þet ydo,  
Ne mowe hi be to-þrowe. 1740

In sa3e

Hy beþ icliped puberes,  
þat hys a word of lawe. 1743

(250)

A contract  
exactd by  
ravishment  
is invalid,  
unless con-  
summation  
by consent  
follows.

¶ Ne no treuþyng stonde ne schel 1744  
Wyþ strenþe ymaked ine mone,  
Bote þer fol3y by assent  
Ryzt flesch y-mone 1747

Ine dede;

[leaf 175]

For þet foluelleþ þat spoushoþ,  
As ich before sede. 1750

(251)

¶ And 3yf hy boþe by assent (64) 1751  
þe þrydde treuþe leyde,  
Her' eyþer oþer for to haue,  
Oþer word to asenti seyde, 1754

Oþe[r] swore,

3ef hy soffreþ hym mone of flesch,  
Hys wyf and nauzt hys hore. 1757

(252)

As to condi-  
tioned con-  
tracts, if the  
condition is  
honest, it  
delays the  
wedding till  
it is fulfilled,

¶ And 3ef þer hys condicioun 1758  
Yset atter treuþyng,  
3ef hyt hys goud wyþ-oute quek,  
Hyt letteþ þe weddyng 1761

On-healde,

if consum-  
mation has  
not followed.

Bote 3ef þer ulesches ymone be  
Fol3ynde, ase ich ear tealde. 1764

1736. *y* = *hy*.

1737. *aþer* = *ayþer*; see note to p. 34, l. 961.

1742. *puberes*, MS. *pukeres*.

1747. *flesch*, read *fleschlich*? cf. p. 59, l. 1666.

1750. *y* crased between *e* and *d* in *sede*.

1757. *Hys* = *Hy is*.

(253)

¶ And hit is wykkeol condicioun, 1765 if the con-  
Couenaut of schreawed-hede ; dition is  
wicked,

Ase 3ef he seyþ :—" ich wille þe haue  
3ef þou deist suche a dede 1768

Of queade ;"

þaz þet couenant be nauzt y-do, the marriage  
Hy scholle hem weddy nede. 1771 shall take  
place though  
the condition  
be not kept.

(254)

¶ Bote þat quead be ȝeins spoushop. 1772 But if the  
condition  
implies any  
vile deed  
against the  
purpose of  
marriage,

Ase ich schel here teche :  
And 3ef man seyþ :—" ich wolle þe haue  
3yf þou wilt be spousbreche, 1775

Oþer wealde

For te destruwen onre stren,"  
þat treuþyng darf nauzt healde. 1778 the contract  
is void.

(255)

¶ Sudeakne may be ywedded nauzt, (65) 1779 Subleacons,  
monks, nuns,  
and friars  
may not wed,  
nor professed  
religious ;

Monek, muneche, ne no frere,  
Ne no man of religion,  
Profes 3ef þat he were 1782

To leste :

Of chaste[te] professionn [leaf 175, bk.]  
Hys solempne by-hest. 1785

(256)

¶ Ae 3ef man of religion 1786 nor such as—  
though not  
professed—  
voluntarily  
remain in  
religion  
beyond the  
time of proba-  
tion.

Be hys ryt fre wille  
Ouer tyme of professionn  
Hekeþ hym þynne style, 1789

Relessed

Schel hym nauzt be religioun,  
þaz he be nauzt professed. 1792

1765. *t* in *hit* possibly altered from original *s* ; *is* added over the line by a later hand.

1766. *schreawed-hede*, MS. *schrewead hede*.

1772. *spoushop*, MS. *spouþhop*.

1776. *wealde*, the *e* added over the *a*.

1778. *d* in *darf* written on erasure in a later hand.

1788. *professionn*, read *probercioun* ; see note.

Otherwise  
they are  
bound to  
keep to a  
previous  
engagement.

(257)

¶ Ac 3ef þer were ryȝt treuþyng<sup>1</sup> 1793

þat may nauȝt be releſſed,  
Ere hye in-to ſuche ordre came,  
And here hi be profreſſed, 1796

To soþe,

Hy ſcholde aȝen to þe ſpouſyng<sup>2</sup>,  
And lete al þat to noþe. 1799

(258)

Adulterers  
may marry  
each other  
when they  
become  
single,

¶ Hye þat þe man for-leyen heþe 1800

Vnder hys ryȝt[e] wyf[e],  
Oþer ȝyf hy hoſebonde heþ  
Ine þet ſpouſbreche alyue, 1803

Bi dome,

ȝet hi myȝte be wedded eft,  
ȝef hy ſengle by-come. 1806

(259)

If they have  
not con-  
tracted with  
words of pre-  
ſent mutual  
acceptance,  
or procured  
the death of  
their part-  
ners.

¶ Bote ȝef hy by-treuþede hem (66) 1807

Wyþ worde of nouþe itake,  
Oþer bote hy by-speke his deþe  
In hare ſenuolle ſake, 1810

To slaȝe ;

For þanne ſcholde hy weddi nouȝt,  
By none ryȝt[e] lawe. 1813

(260)

Lepers may  
marry ſound  
perſons by  
mutual con-  
ſent.

¶ Meſeles mowe y-wedded be, 1814

ȝef hi aſenti wyll,  
An, þaȝ oþer bi-come meſel,  
To-gadere healde hem ſtylle ; 1817

To nomene,

[leaf 176]

Bote þe treuþinge bare be  
Wyþ wordes of to comene. 1820

(261)

If they have  
contracted  
in preſent  
terms,

¶ For ȝef þet hy by-treuþed be 1821

Wiþ worde of nou ytake,

1799. *to noþe* added by a later hand.1804. *Bi*, MS. *Si*.1808. *nouþe*, *u* written over *o* in a later hand.1814. MS. *mowe þa*, the latter underdotted.1819. *treuþinge*, MS. *treuþege*, the second *e* on erasure ; *ge* added by a later hand.1820. *to* on erasure in a later hand.

Oþer wyd wordes of to come, Wip dede of flesches sake, þer, broþer, Scel be renoueled þet a-gonne hijs, And ayþer folþy oþer.	1824	or consum- mated a promised marriage,  they are bound to cohabit,
(262)		
¶ Bote þe syke in-to a spytel hous Entry, þer beþ museles, þanne der þe hole nauzt þer-ine folwy hijs meles,	1828	except the sick one enter a hospital.
Ne hijs gyfte ; Falþe ham nauzt in such compaigni To-gadere be anyzt.	1831 1834	
(263)		
¶ And ine þe weddyngne ne gaynet nouzt (67) þaȝ þon þe oþer by-swyke, Wanne þon wenep þe oþer be hol, And wedded þane syke,	1835 1838	
Ne-tinde :		
Ne beþ no þynges bote two þat oundop þe weddyngt :	1841	Only two kinds of error can invalidate marriage :
(264)		
¶ þat on hys, wanne he weddeþ þe þral, And wenep þe frye take ; þat oþer, wanne he weddeþ one oþer þane hys ryȝte make,	1842 1845	1. if a man marries a thrall, thinking she is free ; 2. if one mis- takes the person.
By-gyled :		
þe lawe of goð ne sentep nouzt þat man be so by-wyled.	1848	
(265)		
¶ And ȝyf þet one weddeþ þe þral, And wenep þe frye weddy ; And ȝyf a spyet þat soþe þrof, And wondeþ nauzt to beddy	1849 1852	If a free man consummates marriage with a thrall,
Ine mone,		

1826. *re* in *renoueled* (which may as well be read *uoueled*) above the line in a later hand. I suppose the original reading to have been *uoueled*.

1831-2. See note.

1837. þon, MS. þem.

1841. oundop, MS. -dep.

1849. MS. ȝyf one (underdotted) þet one.

SHORHAM

F

[leaf 176, bk.]  
they may not  
be divorced.

3ef he by wyl serueþ þat flesch,  
Ryzt partyng<sup>s</sup> worthe hym none. 1855  
(266)

Spiritual  
affinity im-  
pees mar-  
riage between  
god-parents  
and god-  
children,

¶ And 3yf þy wyf hebbep a child, 1856  
Wane þou he hest for-leye,  
Ne myzt [þou] nauzt weddy þat childe nota [later]  
Eft, þa3 þat þy wyf deye, 1859  
By lawe ;

Ne forþe þe moder þet hyt beer,  
Ne woldest þou nase y-faze. 1862  
(267)

and devolves  
also upon  
their respect-  
ive wives or  
husbands,  
as well as  
the bodily  
parents of  
the children.

¶ And 3yf þou hebbest so a child, (68) 1863  
þe lawe y-wryte hyt sede,  
þy wyf, þat his þyn o3e flesch,  
Dra3ep eke þe godesybred[e], 1866  
Y-mete,

þat hy ne may weddy þat chilk, .n.  
Ne fade[r] þet hyt bi3ete. 1869  
(268)

It obtains  
also between  
the baptizer  
and the bap-  
tized,

¶ þet ilke þat y-crystned hys 1870  
Ne may weddy by la3e  
Him þat hym crystnep, ne hys child,  
Ne wolde nase uaze, 1873

Ac lete,  
And eke hem þat hym hebbep so, nota [later]  
And alle hare bi3ete. 1876  
(269)

and between  
the former  
and the  
parents of  
the baptized;

¶ And forþe, fader and moder 1877  
þat hyne fleschlyche forþ wysep  
Gostlyche for hym by-scbbe heþ  
To ham þat hine baptizeþ ; 1880  
And heuen

þer-fore, þa3 hy ham weddeð eft, .n.  
Ne myt[e hy] so by-leuen. 1883  
(270)

and is equally  
contracted

¶ And asc þe gossybrede dra3þ 1884  
Ryzt to ous after crystnyng,

1857. *he* = *hy*, accus. fem. 1868. .n. = *nota*: this and the others are later.  
1860. *By*, MS. *Sy*. 1873. *wolde* = *wolde he*. 1877. MS. *for þe*.

So gossibrede draȝeþ ek'			at confirm-
Ryȝt after confermynge	1887		ation.
By lawe,			
þat so ne moȝe hy weddy nauȝt,			[leaf 177]
Ne wolde hy nase y-uaze.	1890		
(271)			
¶ More godsibrede nys þer nauȝt	(69)	1891	Other cases
þane hys y-meneȝed here,			of spiritual
Godfader wedded godsones child			affinity im-
Fol wel, my leue fere ;	.ii.	1894	peding mar-
No senne			riage there
Nep man and wyf þat weddeþ ham,			are none.
Godfader þeȝ he habbe enne.	1897		
(272)			
¶ And ȝyf a man hebbeþ þy child,		1898	A widow
And nauȝt bye þyne wyfe,			or widower
þy wyf may weddy þane man			may marry
Wel after þyne lyue,	.ii.	1901	the god-
And libbe ;			parent of
And in þat eas þou myȝt weddy			their step-
To þyne wyfes gossibbe.	1904		child.
(273)			
¶ And [þaȝ] þat lawe for-bede nauȝt		1905	Common
þat man and wyf ymene			sponsorship
Toe-hebbe a child, ȝet scholdy nauȝt			of husband
Honestete so ȝwene,	1908		and wife,
Ne wette			though not
Schrewede tonge for te speke,			prohibited,
For schaulder me schal lette.	1911		is against
(274)			propriety.
¶ þe sibbe mowe to-gadere nauȝt		1912	Persons
þe foerþe grees wyþ-inne ;			within the
Ne me ne scholde telle þe stok,			4th degree
Ac after hym by-ginne	1915		of canonical
To telle ;			consanguin-
			ity are in
			capable

1897. *he* = *hy*.

1905. *for-bede*, MS. *for-boȝe*.

1907. *scholdy* = *scholde hy*.

1914. *scholde*, MS. *scholte*.

1915. *Ac*, MS. *þat*.—*by-ginne*, MS. *by-genne* ; see note.

of contract-  
ing marriage.

And ȝef oþer þe fifte of-takeþ,  
To-gare moȝe hy dwelle. 1918

(275)

Copulation  
with a  
woman,  
whether in  
marriage  
or fornication,  
contracts affinity  
between  
them and  
[leaf 177, bk.]  
their con-  
sanguines,  
and impedes  
marriage  
with them.

¶ Ȝef þou myd word of þet hys novþe (70) 1919  
Aryȝt bi-treuppest one—

Oþer þaȝ þet [þou] bi-treupþy hy nauȝt—  
And hast flesches mone, 1922

By lawe

Alle here sybbe affinite  
To þe for þan schel drawe. 1925

(276)

¶ And þet ine þe selue degre 1926

þat hy beþ here by-sybbe ;

And ȝef þou weddest eny of ham,  
In incesste scholle ȝe lybbe *nota bene [later]* 1929

An erþe,

Ȝef hy ysibbe ine degres  
Ryȝt wyþ-inne þe ferþe. 1932

(277)

¶ And so drawyþ hy affinite 1933

Wyþ alle þyne sibbe,

Ase þou of hire sibben draȝst  
For þan, þaȝ hy ne libbe ; 1936

Wat deþ hyȝt ?

Ilyt deþ þe Inonyngne ine flesch,  
þeȝ non ne wyte ne se hyȝt. *n.* 1939

(278)

¶ And holy cherche y-hote heþ,  
Me schal maky þe cryes 1940

At cherche oppe holy dayȝes þre  
By-fore þe poeple þryes, 1943

To assaye,

To sech contrait ȝef me mey  
Of destorber a-uaye. 1946

Banns to be  
published at  
church on  
three several  
holy-days.

1917. *fifte*, MS. *fixte*.

1918. *To-gare* = *to-gadere*.—*moȝe*, MS. *more*.

1919. *of*, MS. *if*.—*vþe* in *novþe* in a later hand.

1934. *Wyþ*, MS. *Wyl*.

1937. *deþ*, MS. *doþ*.

1938. *Inonyngne*, probably altered from *noþyngne* ; but see note.

1946. *Of*, MS. *Ef*.



(279)

¶ For, erþe þe banes [be] y-gred, (71) 1947

He þat þe treuþe makeþ  
Farþ ase he þat great work by-gunþ,  
And þanne conseil takeþ, 1950  
And teyleþ ;

Ac mani man þat so by-gunþ .n. 1953  
Wyþ grete harme fayleþ.

(280)

¶ And þaȝ þe weddyng<sup>r</sup> were maked 1954 A marriage  
Ase hyt mytte by lawe, regularly  
ȝet hyt myȝte eft be ondo, may be dis-  
And eft al-so to-drawe. 1957 solved if  
either party  
is impotent,

Wet wyse?

ȝef þer ne meȝ noþere kendelyche [leaf 178]  
Do þe flesches seruyse. 1960

(281)

¶ þet hys, ȝef þat ere þe weddyng 1961 and the in-  
Folle þat ylke lette, capacity  
þat oþer were so ilet, existed before  
To do þe flesches dette .n. 1964 the marriage

By kende ;

For ȝef þat lettyng velle seþe,  
Ne scholde hy nouȝt to-wende. 1967

(282)

¶ And þaȝ þet on bi-wichched be 1968  
þanne hy to-gadere come,  
þat hy ne myȝte don ryȝt nauȝt,  
Ne a-sayde [hy] nase lome, .n. 1971 else they  
And wolde : must wait  
three years  
before they  
can be  
separated.

ȝet þre ȝier hy abyde scholde,  
To-do ere hi be scholde. 1974

(283)

¶ And þaȝ þat seruyse be foul, (72) 1975  
ȝet hyt hys tokne of gode ;

1947. *erþe* = O.E. *ǣr þan*.

1951. *y* in *teyleþ* hardly distinguishable from *þ*.

1959. *þer ne* over the line in a later hand ; *noþere* altered from *neuere*.  
The original reading was probably—*ȝef me meȝ neuere kendelyche*, etc.

70 I. *The Seven Sacraments.* 7. *Matrimony: its 3 Benefits.*

	For hyȝt by-tokneþ þe takyng Of oure flesch and blode	nota [ <i>later</i> ]	1978
	Ine cryst[ <i>e</i> ]:		
No genera- tion is pos- sible without fleshy lust.	No stren may non encressy Wyp-oute flesches loste.	.n.	1981
	(284)		
Its gratifica- tion is a conjugal duty,	¶ And dette hyȝt hys in spoused, Wanne þe oþer hyȝt wolde ;		1982
	For ȝyf hyt þoþer nolde do, Destrayned be he scholde	.n.	1985
and may be exacted by the law.	By rytte To do hyt, ȝyf þat he may : þe lawe heþ seche myȝte.		1988
	(285)		
	¶ And þaȝ man habbe bysemer Of seche manere destresse,		1989
	Be hem wel syker, hyt hys ydo For wel grete godnesse		1992
	Of lyue ;		
[leaf 178, bk.]	For elles nolde þe laȝe nauȝt Of suche þynge schryue.		1995
	(286)		
The three- fold good in matrimony : 1. faith not to be broken through treacherous adultery ;	¶ In spoushod beþ godnesse þre, Treueþ, streny[n]g, and signe. Treueþ hys, þat þer no gile be þourwe spousebreche maligne ;		1996 1999
	Ac, broþer, þat on may spousbreche by-come	.n.	
	For de-faute of þet oþer.		2002
	(287)		
2. procreation of children not to be hindered by the refusal of one's body ;	¶ þat oþer godnesse hys strenyng, þer me may children wene ; Ac ȝyf þat on þopren warneþ hys flesch, Ne myȝt[e] hy naut strene :	(73) .n.	2003 2006
	On-nette		

1980. Read *No stren ne may encressy nou ?* 1983. *wolde*, MS. *welde*.

1984. *hyt þoþer*, MS. *þyt oþer*. 1988. *seche* (such), MS. *þche*.

1994. *þe* added over the line by a later hand.

1997. A dot before *strenyng* and after it in MS.

2005. Dot before and after *flesch*.

I. *The Seven Sacraments. 7. Matrimony. Excitements.* 71

þo scholde þat godnesse be By-twene ham in lette.		2009	
(288)			
¶ þe þrydde godnesse hys sacrament, þat hijs þe holy signe	2010		3. sacrament, that is the sign of the union of Christ and Holy Church.
- Of the ioynynge of god self And holye cherche digne,	.m.	2013	
þat awayleþ ;			
And 3yf [þon] þopren warnþ hys flesch, þat sacrament hem fayleþ.		2016	
(289)			
¶ Hy þyse þre hy moze ise Wanne hy ine flesche senezeþ,		2017	
Wanne hy wyþ-oute þyse þre Wyþ fleschlich mone me[n]geþ :	.m.	2020	Sexual inter- course with- out these three is sinful.
hare oper,			
þe more hy hyt doþ, þe wors hi beþ, And god al-so þe loþer.		2023	
(290)			
¶ Ase 3ef hy hyzt myzte wel a-come To letten oper wyle,		2024	But instead of being con- tinued, they often entice each other,
And lesse do hyt þane hy doþ, Wyþ-oute operes peryl[e],	.m.	2027	
Ac bloudeþ,			
And—nys nō ned—wyþ foule handlyng <sup>a</sup>			[leaf 179]
Oper oper afoudeþ.		2030	
(291)			
¶ Ne hy ne wondeþ messeday, Ne none holy tyde,	(74)	2031	minding neither holy tide nor holy place,
Ne holy stede, wyþ-oute peryl þaz hy myzte abyde ;	.m.	2034	
Spy, felpe !			
þer hy myzte hyt do kendelyche, On-kende hys hare onselthe.		2037	and delight- ing even in unnatural practices.

2008. þo, MS. *spo* (evidently meant for *so*), the *s* added by a later hand.

2009. *in lette*, MS. *inlette*.

2014. *awayleþ*: the original reading seems to have been *fayleþ*, which was corrected by a later hand to *awayleþ*, or, as I should read it, *awayleþ*. The metre requires *vayleþ*.

2021. MS. *hare oper oper*, the first *oper* above the line in a later hand.

2022. *hy hyt*, MS. *þyt*; cf. 2024.

2029. *nō* above the line.

## (292)

Entire abstinence,  
with good  
intention and  
by mutual  
consent,

¶ Hyt nys nauzt azens sacrament 2038

Of god and holy cherche,  
þay hy nolde by goud purpos  
Ine hare flesche werche, 2041

By-felð ;

like Mary's  
and Joseph's,  
is not against  
the sacrament ;

So ferde marye and ioseph, .n.  
By assent þat clene hem here. 2044

## (293)

nor contrary  
to any of the  
three goods of  
matrimony ;

¶ For þey hye wolde [by assent] 2045

In flesh by-leue clene,  
3et azeyns treuþe nere hyt nouzt,  
Ne forþe azeyns strenne. 2048

Hou scholde hyzt

A3e gode purpos of strenne [be], .n.  
Bote oper of ham wolde hyzt ? 2051

## (294)

¶ Ne hyzt nys azeyns sacrament 2052

By assent þa3 hy be clene  
In spoushoþ, 3ef hy louieþ hem,  
And wel libbeþ imene ; .n. 2055

Wytnesse

witness  
Christ and  
the holy  
souls, that  
love each  
other in  
cleanness.

Cryst and þys holy saulen eke,  
Al louieþ hem ine clannesse. 2058

## (295)

Both partners  
may by  
mutual con-  
sent enter  
into religion,  
and take a  
solemn vow  
of chastity.

¶ And 3yf boþe beþ of god wylle, (75) 2059  
And of assent at emne,

To take to religion .n. 2062  
And makye a vou solempne,

Hy mytte

[leaf 179, bk.]

In chastyte for euere mo  
Seruy oure drytte. 2065

2040. þay = þa3.—*d* in *goud* and *r* (above the line) in *purpos* in a later hand.

2041. *werche*, MS. *worche*.

2045. þey = þa3. The line is too short. I have added *by assent* (cp. ll. 2044, 2053), which yields the two wanting stress syllables.

2054. *louieþ*, MS. *leuies*.

2058. *louieþ*, the *u* altered to *w* by a later hand.

2062. *a* between *makye* and *vou* inserted by a later hand.

I. *The Seven Sacraments.* 7. *Causes for Separation.* 73

(296)		
¶ And 3ef þat cyþer oþer may	2066	
Kendelyche serue,		
Ne mozen hy azeins wyl to-go,		
Er þane oþer schal sterue ;	.n. 2069	But they may not separate against the will of either.
No sauue,		
Bote 3ef þat on for-houred be,		
He may de-partyng haue.	2072	Adultery is the only cause for separation,
(297)		
¶ And 3ef hy so departed be,	2073	and the parties separated are bound to observe
Chastite he mote take,		chastity during each
So longe ase þopres lyf ylest		other's life.
þat whas hys ryȝt[e] make ;	.n. 2076	If the man fornicates, he is obliged to take his wife back again.
Nyst gabbe,		
3ef he oþer þane hy for-lyþ,		
Aȝen a schel hys habbe.	2079	
(298)		
¶ þaȝ hy mysdede, ȝet, and he wyle,	2080	
Eft aȝeyn he may craue,		
þaȝ þer such a departyng <sup>r</sup> be,		
And hiȝ wyf aȝeyn haue,	2083	
And scholde ;		
þaȝ hy wyþ-seyde hyt openlyche,	.n.	
And aȝeyn come nolde.	2086	
(299)		
¶ Ac vnder-stonð for þet hordom	(76) 2087	Repudiation is excluded :
þat makeþ þes to stryue,		
þat eche hordom ne parteþ nauȝt		
þe man al fram hys wyf[e].	.n. 2090	
Nou lestne :		
3ef þe oþer oþren so by-swykeþ,		
No moȝe hy nouȝt oñuestne.	2093	
(300)		
¶ Ne þaȝ a wyf by-gyled be	2094	1. if a wife is beguiled by another whom she thinketh her husband ;
Of an oþer hy wrake,		
And wenep wel to for-leye be	.n.	
Of hyre ryȝtte make ;	2097	
ȝet more,		

2070. *No sauue*, read *To saue* ?

2090. *man*, MS. *mani* or *mam*.

2076. *whus* = *was*.

74 I. *The Seven Sacraments.* 7. *Matrimony. Spouse absent.*

[leaf 180] 2. if she is ravished;	þaʒ hy be strengþe be for-leye, Takþ he nauʒt houre lore.	2100
	(301)	
3. if one pros- titutes the other;	¶ Ne ʒef þon þoþer profreþ Wyþ any oþer to beddy;	2101
4. if one, supposing the other dead, has re-married.	Ne ʒef þon wenþ þis oþres deþ, And he anoþer weddy : þaʒ come þe make aʒen, ne schelde hy be To-do for hordome.	2104
	(302)	
If a partner be long ab- sent on pil- grimage the other shall not re-marry	¶ Ac ʒet, nou ounderstand for ham þat gooþ a pylgrymage : On wēddeþ, þoþer abyde schel Wet oþer passeþ age	2108
	By kende,	
till the absent one's death is proved.	Oþer wat þat þer be of hys deap Ryʒt god and certayn mende.	2114
	(303)	
If a man voluntarily retains his wife after her adultery,	¶ And ʒyf [þe] man halt ase hys wyf (77)	2115
	After þe gelt hys spouse,	
	þaʒ he by hyre ne ligge nouʒt, notabile [later]	
	Oþer halt hys ine hys house,	2118
	In tome,	
he cannot divorce her.	Ne schal hy nauʒt de-parted be Fram hym for hordome.	2121
	(304)	
The sign of the sacra- ment is the plighting of troth in pre- sent terms.	¶ þe signe hys of þe sacrement þe treuþynge wel couþe, Oþer couþe signe of þet asent, Wyþ worde [of] þat hijs nouþe ; And dygne	2122
		2125

2099. *be*, MS. *ben*.

2100. *he* = *hy*.

2101. *profreþ*, MS. *proofreþ*? for *profereþ*?

2103. *Ne* crossed out; the abbreviation for *and* written in the margin;  
*e* written over the *o* in *þon*; *wenþ* altered to *wclnþ* (the *l* inserted, the *i*  
written over the line): all by a later hand.

2104. *weddy* (subj.), MS. *weddeþ*.

2108. *ʒet*, MS. *hcl*.

2110. After *On* a letter erased; *e* over the *o* in *þoþer*, *þer* (*er* abbreviated)  
on erasure in a later hand. See note.

2123. *wcl* on erasure.

2124. *couþe*, MS. *cōþey*.

þynges þer beþ her mo þan on, Of the things  
in it,  
Onder þys ylke signe. 2128

(305)

¶ þet o þyng hys þet hol assent 2129 one is the  
By-tuixte man an wyf[e], full consent  
Wat byndi[n]g hys of þe spousehoþ, .n. of both to  
To helde to ende of lyf[e]; 2132 bind them-  
selves to-  
gether for  
life;

And, broþer,

þys ilke þyng<sup>t</sup> a signe hys eke [leaf 180, bk.]  
Of þyng to-forin an-oþer. 2135

(306)

¶ And þat þyng<sup>t</sup> hys, as ich seyde her, 2136 the other is  
þo ich her-an gan werche, a sign of the  
þe holy ioynnyng<sup>t</sup> of godself .n. union of  
Christ and  
Holy Church.  
And of al holy cherche; 2139

In tome

Of spou[s]hoþ þys auyement  
Loukeþ ʒon for hordome. 2142

(307)

þ<sup>O</sup> seynt Iohan in þe apokalips (78) 2143 St. John in  
Seʒ priuetes of heuene, the Apoca-  
lypse saw a  
He seʒ a bok<sup>t</sup> was fast ischet book shut  
Wyþ strong[e] lokes senene; 2146 with 7 strong  
locks,

A wonder!

Ne myʒte hy no man ondo which no  
man could  
open.  
Aboue in heuene and onder. 2149

(308)

¶ And þo þat seint iohan y-seʒ þat, 2150  
Wel sore he gan to wepe;  
þo seyde an angel :—" wep þou nouʒt,  
Ac take wel gode kepe : .n. 2153 An angel  
said to him :  
"Do not weep,

þys sygne

2131. *byndig* for the most part on erasure, in a different hand.2134. Dot after *þyng*.2135. *to fo* in a later hand on erasure, only *ria* original, but the last stroke of the *n* half erased, and after it an erasure of one or two letters. Was the original reading perhaps *þer-inne*?2137. *werche*, MS. *warche*.2141. *auye* . . , second *e* over line.2142. *ʒon* written in the margin. —*for*, read *from*?2144. *priuetes*, MS. *praietes*, the *i*-stroke put in the wrong place.2148. *myʒte*, MS. *myʒty* (i. e. *myʒte* *hy*, *hy* written in the margin, in another hand).

the Holy  
Lamb who  
has been  
slain is well  
worthy to  
loose the  
seals.  
This book is  
the mystery  
of the sacra-  
ments, shut  
up from all  
men,

þat holy lambe þat slaȝen hys  
To ondo hyt hys wel dygue." 2156

(309)

¶ þys ylke bok þe mistyk ys 2157

Of þese sacramentis,

þat were ischet fram alle men,  
Wat god hymself out sent hys 2160

To toune ;

For, be þou syker, hy were in god, .n.  
Er þan þe wordle by-gounne. 2163

(310)

¶ For ase he wyste wel [ynoȝ] 2164

We scholde be by-gyled,

So euer wyste he þat þe feend  
Scholde aȝen be by-wyled 2167

þorȝ cryste ;

[leaf 181]

Ac he hyt hadde wel priue  
For saternases lyste ; 2170

(311)

till Jesus, the  
Holy Lamb  
slain for us,  
unlid the  
quaint locks,  
and revealed  
the sacra-  
ments :

¶ Al what os com þet ilke lambe, (79) 2171

Ihesus, þat was y-slawe,

þat onne-schette þe queynte loken  
þat spek of þe alde lawe, .n. 2174

And seuene

So kedde out þyse sacramens,  
By-neþe and boue in heuene. 2177

(312)

Baptism,  
when Nico-  
demus came  
to Him by  
night ;

¶ þe ferste loke onleke ihesus, 2178

Ase he wel coude and myȝte,

þe nychodemus to hym come notabile [later] .n. 2181

At one tyme by nyȝte,

To lerny,

And he ondede hym cristendom :  
No leng he nolde hyt lerny. 2184

(313)

Confirma-  
tion, when

¶ þat lok [he] on-leak' of confermyng'  
þer hiȝ apostles leye 2185



I. *The 7 Sacraments.* 3. *Eucharist* ; 4. *Penance* ; 5, 6. 77

Slepynde, þo þat he ham bed Aryse for to preye		2188	He bade the sleeping apostles pray,
Amonge, þat hy ne uolle into fondyng, Ac þat hye weren stronge.	.n.	2191	that they might not fall into temptation ;
(314)			
¶ þe þrydde loke on-leke ihesus þer he set atte sopere, þo he sacrede hys flesch and blod, Ase ich þou seyde hyt here, So holde, In fourme of bred and eke of wyn, þat we hyt notye scholde.		2192	the Eucha- rist, at the Last Supper ;
	.n.	2195	
		2198	
(315)			
¶ And þo peter in ore nyzt þryes hedde hyne for-sake, And he by-held hyne þer a set, Ryzt atte-hys pynyng stake, Nem kepe, þer he on-leke penauce loke, þo peter gan to wepe.	(80)	2199	Penance, when Peter at the sight of His suffer- ings was moved to tears ;
		2202	
		2205	[leaf 181, bk.]
(316)			
¶ þe fyfte, þat hys Elyyng, Cryst on-leke to oure wayne, þo hand and fet and al hys lymes I-persed were ine payne One-helede, For al þe sennes of oure lemes : Anon so be we aneled.		2206	Unction, when His hands and feet were pierced, and all His limbs tortured
	.n.	2209	
		2212	for the sins of our limbs ;
(317)			
¶ þe syxte on-leke swete ihesus, Of ordre noþyng orne, þo he a-ueng for oure loue þe croune of scharpe þornes ;		2213	Ordination, when He received the crown of thorns ;
Wel wyde	notable [later]	2216	

2187. *he* above the line in a later hand.

2195. *here* = *ere*.

2199. *ore*, O.E. *ā(n)re*, MS. *o3c*.

2205. MS. *vor to*, *vor* over the line in a later hand.

2206. *fyfte*, MS. *fy3te*.

2208. *fel* or *fat* in MS.?

2210. *One-helede*, unhealed ; the *O* looks almost like *E* in MS.

78 I. *The Seven Sacraments. Pray for William of Shoreham.*

Matrimony,  
when His  
side was  
wounded,

Ondede þe lok<sup>t</sup> of ryzt spousyng<sup>t</sup>  
þe wounde onder hys syde. 2219

(318)

out of which,  
as woman of  
the rib of  
man's right  
side, sprang  
Holy Church,  
God's spouse.

¶ For ase wymman com of þe ryb 2220  
Of þe mannes ryzt syde,  
So holyche[rche], spouse of god,  
Sprang<sup>t</sup> of þane wonden wyde ; nota [later] 2223

Nou leste

Hou þat was hed conseyl ine god  
Sprounge hijs out at hys brest[e]. 2226

(319)

¶ Nou, lord, þat coudest maky open (81) 2227  
þet no man coude ounschette,  
And canste wel schetten þet hy[s] open,  
þat none oper can dette, .n. 2230

To hopye

Lord, grant  
us Thy sacra-  
ments,

So graunte ous þyne sacramens,  
þat non errour ne (ous) a-scapye ; 2233

(320)

that we may  
have them  
ready at our  
need ;

¶ And þat we hys mote aredy haue, 2234  
Lord, her at oure nede,  
þat no deueyl ne a-combry ous,  
Lord, þou hyzt ham for-bede .n. 2237

Amonge ;

[leaf 182]  
and let us  
have our  
portion with  
Thee.

And for þe tokene þat we neme,  
Lat ouse þy dole fonge. AMEN. 2240

Oretis pro anima domini Willelmi de Schor-  
ham, quondam vicarii de chart, iuxta  
Ledes. Qui composuit istam compila-  
tionem de septem sacramentis.

2229. MS. *þet hy be open*, *be* over the line in a later hand.

2230. *can dette*, MS. *man derte*.

2233. MS. *ous* above the line in a later hand. See note.

2240. *holy* written in the margin by a later hand, and marked for inser-  
tion before *dole*.

II. *Pater noster. Domine labia mea  
aperies, &c'.* (82)

[on leaf 182]

**P**ou opene myne lyppen, Lord,  
Let helpe of senne out-wende,  
And my mouþe, wyþ wel godd accord  
Schel þyne worschyping sende. 4

Ps. l. 17.

¶ **D**eus, in adiutorium meum intende!  
[G]ode atende to my socour,  
Lord, hyze, and help me fyzte.  
Glorye to þe fader and sone,  
And to þe gost of myztte; 8  
Ase hyt was ferst, and hijs, and schal  
Euere more be wyþ ryztte. 10

[Hora matutina].

**U**deris wyt of heue[ne] an hez,  
Sopnesse of oure dryzte,  
God and man y-take was  
At matyn-tyde by nyzte. 14  
þe disciples þat were his,  
Anone hy hyne for-soke;  
I-selk to gywes, and by-traid,  
To pyne hyne toke. 18

[lf. 182, front]

At Matin-tyde  
Jesus was  
betrayed,  
forsaken by  
His disciples.

delivered to  
the Jews, and  
taken away  
to His pas-  
sion.

We honour  
Thee, Jesus  
Christ; for,  
through Thy  
cross and  
passion,  
Thou hast  
redeemed  
the world.

**A**doramus te, *christe*, et benediscimus tibi, &c'.

¶ We þe honreþ, ihesu cryst,  
And blessep, ase þou os touztest;  
For þour þy crouche and passion  
þys wordle þou for-bonzttest. 22

2. *out-wende* in a later hand on erasure.

3. *y* in *god* half erased.

4. *ynge sende* in a later hand on erasure.

5-10. In the MS., as well as in Wright's edition, these lines are inserted in the wrong place, between ll. 26 and 27.

9. *and schal* in MS. at the beginning of the next line.

13. *y-take*, *y* above the line.

18. Read *hy hyne*?

[leaf 182, bk.]

Jesus Christ,  
Son of God,put Thy  
crosse, pain,  
and passion,  
and Thy  
death be-  
twixt us and  
judgment;and give the  
living mercy  
and grace;  
the dead, help  
and rest;  
Holy Church,  
accord and  
peace; us,  
glory and  
eternal life!

Oremus, Domine ihesu christe.

**W**e þe byddeþ, ihesu cryst,  
 Godes sone alyue,  
 Sete crouche, pyne and passyoun,  
 And þy deþe þat hys ryue, 26  
 By-tuext ous and iugement, (83)  
 þat no fend ous ne schende,  
 Nou, ne wanne þe tyme comþe  
 þet we scholle hennes wende; 30  
 And 3yf þe lyues mylse and grace,  
 þe dede red and reste,  
 Holy cherche acord and pays,  
 Ous glorye and lyf þat beste; 34  
 þat leuest and regnest wyþ þe fader  
 þer neuer nys no pyne,  
 And also wyþ þe holy gost,  
 Euere wyþ-oute fyne. AmeN. 38

Ave maria gracia plena. dominus tecum.  
 Benedicta tu, &c'.

O sweet  
Lady, what  
was thy woe,when the  
drops of  
bloody sweat  
ran down  
from Jesus,[leaf 183]  
and thy dear  
Child was led  
forth like a  
a thief.

**O** Swete leuedy, wat þey was wo,  
 þo ihesus by-come morne,  
 For drede þo þe blodes dropen  
 Of swote of hym down orne! 42  
 And, leuedy, þe was wel wors,  
 þo þat þou seze in dede  
 þy leue childe reulyche y-nome,  
 And ase a þef forþe lede. 46  
 And ase he þolede þet for ous,  
 Lenedy, wyþ-oute sake,  
 Defende ous, wanne we dede beþe,  
 þat noe fende ous ne take. 50

25. MS. *Sete on* (on over the line in a later hand) *crouche*; but cp. the Latin text.

26. Between this and the following line the verses 5-10 above are inserted in the MS.

31. *mylse*, MS. *mysse*.32. MS. *red and and*.40. *morne*, MS. *inorne*.39. *þey* = *þe*.46. *y* erased before *lede*.

II. *Hours of the Cross. Trial, Torture & Mockery of Christ.* 81

¶ **P**ater noster. God, atente to my socour! Lord,  
hyze, etc. [D]Eus in adiutorium meum. [p. 79]  
Domine ad. ¶ **H**ora prima. (84)

**A**T prime, ihesus was iled  
To-fore syre pylate,  
þar wytnesses false and fele  
By-lowen hyne for hate. 54

At Prime,  
Jesus was led  
before Pilate,  
falsely ac-  
cused,

¶ In þane nekke hy hene smyte,  
Bonden hys honden of myzte,  
By-spet hym þat swe[t]e semblant  
þat heuene and erþe a-lyzte. 58

beaten,  
bound,  
and spit in  
the face.

¶ **A**doramus te christe. **W**e þe honoureþ, &c'.  
domine ihesu christe. **W**e þe biddeþ, ihesu cryst.  
**A**ue maria, &c'.

**O**swete leuedy, wat þe was wo  
A gode fry-dayes morwe,  
þo al þe nyzt y-spende[d] was  
In swete ihesues sorwe! 62

O sweet Lady,  
what was thy  
woe on the  
morrow of  
Good-Friday,

þou seze hyne hyder and þyder ycached,  
Fram pylate to herode;  
So me bete hys bare flesch,  
þat hyzt arne alle a blode. 66

when Jesus  
was chased  
from Pilate  
to Herod,  
His bare flesh  
so beaten,  
that it all ran  
with blood!

And ase he polede þat for ous,  
Leuedy, wiþ-oute crye,  
Scheldþ ous, wanne we deade beþ,  
Fram alle feenden mestrye. 70

¶ **P**ater noster. **D**Eus in adiutorium. God, atende to my socour! [p. 79] **C**rucifige, &c'. [Hora tertia.] [leaf 183, bk.]

**C**rucyfige! crucyfige!  
Gredde[n] hy at ondre;  
A pourpre cloþ hi dede hym on, (85)  
A scorne an hym to wondre; 74  
Hy to-stek hys swete hefed  
Wyþ one þornene coroune;

'Crucify  
Him!' they  
cried at Un-  
dern.  
He was  
clothed with  
purple, in  
mockery;  
His head  
pierced with  
a crown of  
thornis;

57. MS. þat þat swe—e semblant. The wanting *t* in *swete* is owing to a hole in the parchment used by the scribe.

59. Versicle. *honoureþ*, MS. *houuureþ*.—*domine*, MS. *d n̄*, the small *d* being intended for the rubricator.

60. *morwe*, MS. *morþe* (or *in orþe*, as Wright).

SHOREHAM

G

and He bore  
His cross to  
Calvary.

Toe caluarye his crouche ha beer  
Wel reuliche ouzt of þe toune. 78

¶ V7. Adoramus te. **U**e þe honoureþ, ihesu cryst, ut  
*supra* [p. 79]. **D**omine ihesu christe. **W**e þe byddeþ,  
ihesu cryst [p. 80]. [**A**]ue maria, &c'.

O sweet Lady,  
what was thy  
woe, when  
Jesus was  
doomed;  
when He,  
so ruefully  
beaten and  
bruised, was  
loaded with  
the heavy  
cross!

**O** swete leuedy, wat þe was wo,  
þo þat me ihesus demde,  
þo þat me oppone hys swete body  
þe heuye crouche semde! 82

To bere hyt to caluary,  
I-wys, hyt was wel wery;  
For so to-bete and so to-boned,  
Hyzt was reweleche and drery. 86

And also he þolede þat for ous,  
Leuedy, a þysse wyse,  
I-scheld ous, wanne we dede beþ,  
From alle fendene Iewyse. 90

¶ **D**Eus in adiutorium. Gode, atende to my socour.  
[p. 79] **P**ater noster. **H**ora sexta.

At the sixth  
hour Jesus  
was nailed  
on the cross,  
between two  
thieves.

**O**n crouche y-nayled was ihesus  
Atte sixte tyde;  
Stronge þeues hengen hy  
On eyþer half hys syde; 94

In His agony,  
[leaf 184]  
they stanchied  
His thirst  
with gall.

Ine hys pyne hys stronge þerst  
Stanchede hy wyþ 3alle,  
So þat godes holy lombe (86)  
Of senne wesch ous alle. 98

¶ **A**Doramus te christe. **W**e þe honoureþ, ihesu cryst  
[p. 79]. **O**remus. **D**omine ihesu christe. **W**e þe  
biddeþ ihesu cryst [p. 80]. **A**ue maria gratia plena.

O sweet Lady,  
what was thy  
woe when thy  
child was  
fastened to  
the hard tree  
with long  
nails!

**O** swete leuedy, wat þe was wo,  
þo þy chylde was an-honge,  
Itached to þe harde tre  
Wyþ nayles gret and longe! 102

81. *hys*—*swete* separated in MS. by the hole in the parchment. So also  
*se—mde*, l. 82, which proves that the hole must have existed before the  
scribe wrote these lines.

94. *On* in MS. at the end of the preceding line.—*syde*, MS. *sede*.



84 II. *The Hours of the Cross. Christ taken down & buried.*

¶ **Pater noster.** **Deus** in adiutorium. God, attende to my socour. Lorde hiȝe, &c'. [p. 79] **De** cruce deponitur. hora, etc. [Hora vespertina.]

At Evensonȝ  
Jesus was  
taken from  
the cross.

**O**f þe crouche he was do  
At auesanges oure ;  
þe strengþe lotede ine god  
Of oure sauueoure. 134

Such a death  
underwent  
He, the medi-  
cine of life!

Suche a deap a vnder-ȝede,  
Of lyf þe medicine ;  
Alas, hi was y-leyd adoun,  
þe croune of blisse, in pyne. 138

¶ **Adoramus te.** We þe honouereþ, ihesu crist [p. 79].  
domine ihesu christe. **We** þe biddeþ, ihesu cryst  
[p. 80]. **Aue maria gratia plena.** (88)

O sweet Lady,  
what was thy  
woe, when  
Christ was  
taken from  
the cross.

**O** swete leuedy, wat þe was wo,  
þo cryst was do of rode !  
For as a mesel þer he lay,  
A-stouned, in spote and blode. 142

They could  
not forbear  
weeping,  
who saw thee  
weep, and  
blood-stained  
with often  
embracing  
Him.

[leaf 185]

For-bere wepyng ne myȝt hy  
þat seȝe al hou þou weptyst ;  
Al hy þe seȝe of hym bloddy,  
So ofte þou hine by-cleptyst. 146  
And ase he polede þe fylþe  
For felþe of oure sennes,  
Helpe ous, leuedy, we clene be,  
Wanne we scholle wende hennes. **AmeN.**

¶ **Pater noster, &c'.** **Deus** [in] adiutorium. God,  
attende to my socour, &c'. Lord hiȝe, &c'. [p. 79]  
**Hora complettorij.**

At Compline  
Christ's noble  
corps was  
carried to the  
burial,

**A**t complyn hyt was y-bore  
To þe beryngne,  
þat noble corps of ihesu cryst,  
Hope of liues comyngne. 154

132. *avesanges*, read *euesanges*? = 'hora vespertina.'

133. Between *strengþe* and *lotede* there is in the MS. a mark of insertion, and in the right margin, after *god*, *lefte* is written by a later hand.

135. *deap*, a written over *e*.



II. *Hours of the Cross. The Virgin on seeing her Son buried.* 85

Wel richeleche hit was anyont,  
 Folfeld hys holy boke ;  
 Ich bydde, lord, þy passioun  
 In myne mende loka. 158

richly,  
 anointed  
 and so the  
 scriptures  
 were fulfilled.

¶ Adoramus te. We þe honoureþ, ihesu crist [p. 79].  
 Domine ihesu christe. We byddeþ, ihesu cryst  
 [p. 80]. Aue maria, gracia plena, &c'.

O swete leuedy, wat þe was wo,  
 And drery was þy mone, (89)  
 þo þou seiþe þy lefe sone  
 Ibered vnder þe stone ! 162

O sweet Lady,  
 what was thy  
 woe, when  
 thou sawest  
 thy dear son  
 buried under  
 the stone !

þat þou wystest þour þy fey  
 Aryse þat he scholde,  
 A drery fay hyt was to þe  
 þat he lay vnder molde. 166

Though thou  
 knewest that  
 He should  
 arise, it was  
 a dreary  
 faith, when  
 He lay under  
 the ground.

And ase he was four ous y-bered,  
 And aros þourwe hys myzte,  
 Help ous, leuedy, a domes day,  
 þat we aryse mytte brytte. Amen. 170

¶ þyse oures of þe canoune,  
 Lord, meneþe ich þe wel fayre,  
 Wyþ wel grezt deuocioun,  
 A reyson de-bonayre. 174

These canon-  
 ical hours,  
 Lord, I com-  
 memorate  
 [leaf 185, bk.]  
 with great  
 devotion.

And ase þou þoledest, lor[d], for me  
 Ope caluaries doune,  
 So, acordaunt to þy trauayl,  
 Lord, graunte me þy coroune. AmeN.

And as Thou  
 sufferedst for  
 me,  
 so grant me  
 Thy crown.

163. *þat*, read *þaz*?—*fey*, MS. *feyþ*, þ added by a later hand.

165. *fay*, MS. *fayþ*, þ in a later hand on erasure.

170. In the right margin a later hand has added *þe leuedy*.

(III.) *De decem preceptis.* (90)

## (1)

The man who  
keeps God's  
command-  
ments, and  
not only be-  
fore men,

great shall be  
his reward.

¶ þE man þat godes hestes halt,  
And þat myd gode wylle,  
And nauzt one by-fore men,  
Ac boþe louk and styлле, 4  
Meche hys þe mede þat hym worþe,  
By so þat he na-drylle ;  
ʒef he hys brekeþ, and so by-leefþ,  
Hys sauyle schal he spyлле. 8

## (2)

If thou keep-  
est them,  
God says He  
will be foe to  
thy foes, and  
friend to thy  
friends.

¶ ʒef þou hys halst, man, god þe seiþe  
Ha wole be þe so kende,  
He wole be fo to þyne fon,  
And frend to þyne frende ; 12  
Hye þe mysdoþ, ham wyle mysdo,  
And haue þys in þyne mende :  
Hys angel schal to-for þe go  
To wyte þe fram þe fende. 16

## (3)

Thy susten-  
ance thou  
shalt have,  
though no  
delicacy in  
life.

[leaf 186]

¶ þyne sustenaunce þou schel[t] haue,  
þyʒ nauzt a lyue delyce,  
Ac mete and cloþes renableliche,  
And lyf ine herte blysce. 20  
þaʒ folk þe heelde a nice man,  
þer-fore nert þou nauzt nyce ;  
I-likned worþ þy gode loos  
So swete so þe spyce. 24

7. *by-leefþ*, MS. *by loefþ* ?

8. *sauyle*, MS. *sauylle*, first *l* underdotted.

13. *Hye*, read *Hwo* ?

21. MS. *anice*.

(4)

¶ 3ef þe þat art a crystene man	
Wel hy healde by-falleþ,	
Syker þou myȝt be of þat lond	
þar melke and hony walleþ;	28
þat hys þe blysse of heuene a-boue,	(91)
þar holy soulen stalleþ	
Ine glorye þer none ende nys,	
Ne none swetnesse a-ppalleþ.	32

Thou mayst  
be sure of  
the land  
where milk  
and honey  
flow; that is,  
the bliss of  
heaven.

(5)

¶ To wyte þanne wat god haȝt	
Is eche man wel y-halde;	
þrof ich may telle ase ich wot,	
Ase oþer men me tealde,	36
And ase hyt hys in holye boke	
I-wryten ine many a felde:	
Lestneþ to meȝ, par charyte,	
Boþe ȝonge and calde.	40

Each man  
is bound to  
know what  
God com-  
mands;  
therefore I  
will tell you.

(6)

¶ O þyng <sup>39</sup> hyt hys, al þat god hat,	
Bote a two he hyȝt dyȝte,	
And þat hys loue, man, syker þou be,	
To louye wyþ þy myȝte.	44
þou ert y-helde, man, þer-to	
By skele and eke by ryȝtte;	
þou þenke her-on, par charyte,	
By dayes and eke by nyȝtte.	48

One thing  
it is,  
and that is  
love.

(7)

¶ þys loue god heþ y-diȝt a tuo	
Amang <sup>40</sup> hiȝs hestes alle.	
þe ferste hys, for to louye god,	
By-falle what so falle;	52
Seþþe to louye alle men,	
So broþren scholde ine halle,	
Wyþ-outen byternesse of mode,	
þat hiȝs þare saule galle.	56

This love is  
divided into

1. love of  
God;

[leaf 186, bk.]  
2. love of all  
men.

39. *meȝ* = *me*.

40. *calde*, the *a* altered by a later hand from *o*, which was written on erasure; an *e* before it is still clearly distinguishable.

41. *myȝte*, MS. *myȝt*, with a flourish to the *t*.

## (8)

He who keeps  
these two  
command-  
ments of  
Charity ful-  
fils all the  
law of God,  
and sayings  
of the pro-  
phets.

¶ þe man þat healdeþ þys[e] two,  
Of charyte þe heastes,  
Al he folue[1]þ þe lawe of gode, (92)  
And prophete gestes. 60  
Ac lasse loue þer hys wyþ men  
þane be wyþ wylde bestes :  
þat doþ þat manye y-schodred ben  
Fram heuene-ryche festes. 64

## (9)

God has given  
ten com-  
mandments.  
He wrot :  
them with  
His own  
finger upon  
two tablets  
of stone,  
and handed  
them to  
Moses.

¶ Ten hestes haueþ y-hote god,  
Ase holy wryt ous tealde ;  
Ope two tablettes of ston  
Wyþ hys finger bealde 68  
He hys wrot, Moyses by-tok,  
Wylom by dazes ealde,  
To wyse man hou [he] schal wel  
þese ten hestes healde. 72

## (10)

¶ In ston ich wot þat he hys wrot,  
In tokne of sykernesse,  
þat wo þat wole ysaued be,  
þe more and eke þe lesse, 76  
By-houeþ þat he healde hy  
Wyþ al hys bysynysse.  
Allas ! feawe þencheþ þer-on  
I[n hare] wykkednesse. 80

## (11)

One table con-  
tained three  
of these ten  
command-  
ments,  
[leaf 187]  
which relate  
to love of  
God ;  
the seven  
relate to love  
of man,

¶ þet o table hedde þry  
Of þyse hestes tene ;  
þe þri longeþ to loue of gode,  
Ase hyȝt schel wel be sene. 84  
þe seuen longet to loue of man,  
þat none scholde wene

63. *y-schodred*, *r* written over *e* ; see note.

69. Kölbing supplies *and* before *Moyses*.

71. [*he*] supplied by Kölbing.

73. *wot*, small *r* written over *o* in MS.

75. *wo* = *who*, MS. *we*, originally *wey*, the *y* afterwards erased.

80. *I[n hare]*, MS. *I a* ; between them there is a blank covering some five or six letters.

86. *none*, read *non ne* ?

III. 10 *Commandments: 3 on Love to God; 7 on Love to Men.* 89

Ine þoper table sete þo, To-gadere and al y-mene.	88	and should not be put with the others.
(12)		
¶ Honury þou schelt enne god, (93) Hym one to by-knowe; Take nauȝt hys name in ydelschepe, Wyþ ydel wynde to blowe; Halȝe þou þe masseday, Ase he comþe in þe rewe: In þese þre schewyþ þe loue of god, Were hyt hys to sewe.	92 96	Thou shalt honour one God; take not His name in vain; hallow the mass-day: in these three, the love of God shows itself.
(13)		
¶ Worschipe þy fader and moder eke; Ne bryngt no man of lyue; Do þe to none lecherye, þaȝ þe fondyngge dryue; Wytnesse uals ne bere þou non; Of þefþe þou ne schryue; Coueyte none mannes wyf, Ne nauȝt of hys forstryue.	100 104	Honour thy father and mother; deprive no man of his life; give not thyself to lechery; bear no false witness; love not theft; covet no man's wife, nor anything that is his.
(14)		
¶ þys beþe þe seuene þat loue of man Schewe[þ] what hyȝt be scholde; ȝef eny man fayleþ eny of þys, Nys hyȝt bote an on-holde. Ac al to fewe louyep ham, And wyllep þat oper wolde; Alas! wat schal be hare red Wanne hy beþ vnder molde?	108 112	These seven show what love of Man ought to be.
(15)		
¶ Ac many man desceyued hys, And wenep þat he hys helde; And weyneþ þat he be out of peryl, Oper ine senne so schealde, þat hym ne douteþ of no breche Of godes hestes healde;	116	[leaf 187, bk.] But many a man fancies that he keeps the com- mandments; or—thinking it but a trifling sin— is not afraid of breaking them.

95. *schewyþ . . . god*: MS. *þe loue of god schewy hit*: *hit*, as well as *to* in l. 96, above the line in a later hand. But see note.

Ac he not nefer wat hy beep, (94)  
Ne neuer hy ne tealde. 120

(16)

The Book of  
Wisdom says  
every man  
should know  
the com-  
mandments,  
often rehearse  
them,

¶ I-wryte hyt hys, ich telle hyzt þe,  
Ine þe boke of wysdome,  
þat eche man scholde conne hy,  
And rekeny wel y-lome; 124

and even tie  
them to his  
fingers.

And þat hy nere nauzt for-ȝete,  
Wane opere þouȝtes come,  
Tys fyngres scolde man bynde hy  
For doute of harde dome. 128

(17)

For man's  
ten fingers  
and toes are  
symbols of  
the ten com-  
mandments.

¶ For mannes honden and hys fet  
Beret tokene wel gode  
Of alle þe tenne comaundemens :  
þat, man, þyt onder-stoude ! 132  
Ten fyngres and ten þine tone,  
Of flesche and bon and blode,  
Tokneþ þat þyne workes ne be,  
Aȝeyns þe hestes, for-broude. 136

(18)

Yet some man  
can speak  
them to per-  
fection ;  
but in his  
deeds he fares  
as though he  
knew nothing  
of them.

¶ Ȝet somman hijs þat passioun-lyche  
Can telle hy myd þe beste,  
Ac ine hys dedes uares he  
Ase he nauzt of hem neste ; 140  
And Ȝet hym þingþ þat he deþ wel,  
And for to come to reste ;  
Ac al desceyued schel he be,  
Wanne comeþ þe grete enqueste. 144

[leaf 188]

(19)

It is not  
enough to  
speak them ;

we must also  
act up to  
them.

¶ Here-fore nys hyzt nauzt y-nouȝ  
To telle hy uor to conne :  
And telle and werche wel þer-by,  
þanne hys hyzt alle y-wonne. 148

127. *Tys* = *to* [*te*] *hys*; cp. p. 33, l. 915; also *þyt*, l. 132 = *pou* [*þe*] *hyt*.

132. *onder-stoude*, *ou* written for *o*; so also in *for-broude*, l. 136.

137. *passioun-lyche*, read *passing-lyche*?

146. MS. *ne* (over the line in a later hand) *uor to conne*.

### III. *The Ten Commandments. Pray for Grace to keep them.* 91

For wel to conne, and nau3[t] to don, (95)

Nys naþer rawe ne y-sponne ;  
Lytel hijs worþ, bote hyt endy wel,  
þyng þat hijs wel by-gonne. 152

(20)

¶ þey hyt be wel lyttelyche ysed,  
þe ferste heste a rowe,  
For to honoury anne god,  
Hym one to by-knowe, 156  
þenche þou most wel bysyly,  
And þy wyzt þran by-stowe,  
And bydde hym, þat þou hyt mote do,  
Wel myldeleche a knowe. 160

Though it is  
very easy to  
say 'Honour  
one God,'

thou must  
humbly pray  
Him on thy  
knees to be  
able to do it.

(21)

¶ For þou ne myzt hytte nefere do,  
Man, wel wyþ-oute grace :  
So heþ þys wordle bounde þe  
Wyþ here lykynges lace. 164  
þer-fore þe by-houeþ godes helpe,  
þat he hyt wolde arace,  
So þat þou ne teldest no worþ  
Of [here] blandyng face. 168

For thou  
canst never  
do it without  
grace :  
so has the  
World en-  
snared thee  
with her  
pleasures.

(22)

¶ For 3yf þy wyl reio[ye]þ more  
In enyes kennes þynges,  
Be hyzt þy childe, oþer þy best,  
Land, brouches, oþer rynges, 172  
Oþer a3t elles, wat so hyt be,  
Bote god þat hys kyng of kynges,  
þou ne a-nourest god aryzt,  
Ac dest is onderlynges. 176

If thou re-  
joicest more  
in things of  
any kind,

whatever  
they be, than  
[leaf 188, bk.]  
in God,  
thou dost not  
honour Him,  
but His sub-  
jects.

149. *to don*, MS. *no don*.

151. *dy* in *endy* on erasure ; *wel* in MS. at the beginning of the next line, with a dot after it.

153. *lyttelyche* for *lyztelyche*.

164. *lace*, MS. *lauce*, *u* and *s* on erasure in a later hand.

169. *reioygeþ*, MS. *re i op*.

171. *þy* (Kolbing), MS. *þe*.

172. *rynges*, MS. *ryngceþ*.

174. MS. *Bote ync god*, *ync* added by a later hand above the line.—*heueue* (underdotted) after *of*.

175. In the margin, above *aryzt*, a later hand has written *nayt*, to be inserted after *anourest*.

92 III. *Ten Commandments. 1. No Idolatry. 2. Swear not idly.*

(23)

Believe in no  
witchcraft,

nor even in  
images,

but perform  
thy worship  
as Holy  
Church  
teaches thee.

¶ By-lef þou in no wychecraft,  
Ne ine none teliinge,  
Ne forþe inne none ymage self, (96)  
þaȝ þat be great botninge ; 180  
Bote as al holy cherche þe tek[þ]  
þou make þyne worþyngne,  
For gode nele nauȝt þat þou hyt do,  
Bote by þere wyssyngne. 184

(24)

Examine thy  
own thought,

and if thou  
dost not  
honour God  
rightly,  
amend.

¶ þanne asay þyn oȝe þoȝt  
By þysser ylke speche,  
And ȝyf þou annourest god aryȝt,  
þyne inwit wyle þe teche ; 188  
And ȝyf þou fynst þat þou ne dest,  
Amende, ich þe by-seche :  
þou ert a sot, and myȝt do bet,  
And so siȝst yn þe smeche. 192

(25)

The second  
command-  
ment shows  
man's default  
in swearing  
idly every  
day.

The swearer  
shall have  
much to an-  
swer for  
hereafter

¶ þat oper heste apertelyche  
Schewed mannes de-faute,  
Wanne he alday swereþ ydelleche  
In kebbyng<sup>g</sup> and in caute. 196  
Mechel hys þat he makeþ hym  
Her-afterward to touty,  
Wenne he schal hys a-countes ȝyue  
Of ech idel sente. 200

(26)

at the hour of  
accounts,

[leaf 189]  
unless the  
mercy of God,  
our auditor,  
forgive him  
his arrears.

¶ þenne ne couþe ich nanne red  
Of þylke a-countes oure,  
Nere þe milse of god self,  
Oure alder auditour[e], 204  
þat wolle þe arerages for-ȝeue,  
Ȝef hyt hys to hys honourc ;  
Ac cesse, man, of þy ydelschep,  
Oper ich wole out wel soure. 208

194. *schewed* = *scheweþ*.

196-200. See note.

203. After *milsc*, a later hand has added above the line & *merci*.



(27)

¶ þe þrydde heste apertelyche	(97)	The third commandment shows thy wicked habit in not keeping the mass-day,
Schewep þy wykked rote,		
Wanne þou [ne] halst þy masseday,		
As god hyt haþ y-hote,	212	but working, or causing work to be done for thee,
Ac werkest, oþer werky dest,		
Werkes þat bep to note :		
þe wykkede ensaumple þat þou 3efst		
þou a-beyst, ich þe by-hote.	216	

(28)

¶ And þa3 þou ne werche nauzt,		though, by gluttonous feasting in private, or public merry-making,
Ac gest to þyne gloutynge,		
Oþer in eny oþer folke		
In pleye of þretynge,	220	
þou halst wel wors þane masseday		thou keepest the mass-day even worse than a man does with his working.
þane man myd hys workynge ;		
þare-fore do þe al y-holliche		
þat day to holy þynge.	224	

(29)

¶ þe ferþe heste schewep þe		The fourth commandment shows that thy sin shall slay thee, if thou dost not reward thy parents.
þat þye senne schal sle þe,		
3yf þou rewardest þyne eldrynges nauzt		
A lyue and eke a deþe,	228	
þat were wel besy to brynge þe forþe,		
As hy my3ten onneþe ;		
3yf þou hy gna3st and flag3st ek,		
Ry3t hys þat fendes flea þe.	232	

(30)

¶ Nauzt nys þys heste y-hote of god		[leaf 189, bk.] This applies also to our spiritual parent,
For suche eldren al-lone,		
Ac hys of mannes eldren eke		
As he te3t atte font-stone,	236	

210. *þy*, MS. *wyþ*.

213. *werky*, *y* altered from *c*.

217. *þa3* (Kolbing), MS. *þat* ; we may as well read [*þa3*] *þat*.

218. *þyne* (suggested by Kolbing), MS. *þyne* ; but see note.

219, 220. See note.

223. *do* (Kolbing), MS. *to*.

225. *ferþe*, MS. *feste* or *feſte*.

226. *sle þe*, MS. *sleþe*.

230. *onneþe*, MS. *onnyþe*.

232. *flea þe*, MS. *fleaþe*.

94 III. *The Ten Commandments.* 5. *Kill not : speak no evil.*

Holy Church.

þer holy cherche þy moder hys  
In fader cristes mone ;  
3ef þou ert on-boxom to hyre, (98)  
Grace of God ne worþe þe none. 240

(31)

The fifth  
command-  
ment shows  
not to kill,  
or speak evil  
of, or harm,  
or foully twit  
any one.

¶ þe fyfte heste scheweþ þe  
þat þou ne schalt nauzt smyte,  
Ne nauzt ne mys-segge ne mys-do,  
Ne nauzt foulleche at-wyte. 244  
For ofte þe mannes slezte aryst,  
Were man hyzt wenep wel lyte ;  
And he þat spilleþ mannes lyf,  
Veniouunse hyt schel a[c]wyte. 248

(32)

He, too, is a  
manslayer,

who suffers  
any one to  
die of want ;

¶ And 3ef þer hys manslezþe pur,  
As ous telleþ holy boke,  
3yf eny man for de-faute deýþ,  
And eny hym for-soke 252  
To helpe hym of þat he may,  
Hys lyf to saue and loke :  
Her dere 3er acuseþ fele  
þat god and orþe touke. 256

(33)

and—as St.  
John reminds  
us—so is he  
that hates  
any man.

¶ And 3et seint iohan þe-wangelyst  
Al into mende dra3eþ,  
He þat hatyep eny man,  
He seche þat he hym sla3e. 260  
Manye suche manslezþen beþ,  
þat al day men for-gna3eþ,  
& Sweche beþ in helle depe,  
þat deuelen al to-draweþ. 264

[leaf 190]

238. MS. *And fader in cristes mone* ; see note.

244. *foulleche*, MS. *foules he*.

246. *lyte*, MS. *lytel*.

248. *a[c]wyte* (Kölbing).

249. *3ef*, read *3et* ?—*manslezþe*, MS. *slez þe*.

260. See note.

261. *manslezþen* : MS. *—slez þen*.

263. *w* in *Sweche* over the line, in the original hand-writing, it seems.

(34)

¶ þe sixte heste scheweþ wel		The sixth commandment shows that the deed done in lechery is a deadly sin.
þe soþe to al mankenne,		
þe dede ydo in lechery		
Hys ryzt a dedleche senne ;	268	
And elles nere hyzt nauzt for-bode	(99)	
amange þe hestes tenne :		
þe þat seggeþ hyt nys nauzt so,		
hare wyzt hys al to þenne.	272	

(35)

¶ Her hys for-bode glotenye,		Here is also forbidden gluttony ;
So ich þe hy-hote ;		
For hyt norysseþ lecherye,		for it nourishes lechery as hot brands nourish fire.
Ase fer, þe brondes hote.	276	
And þa3 þer be alone lomprynge		
In lecheryes rote,		
Al hyt destrueþ charyte,		
Wyþ wreake and wyþ þrete.	280	

(36)

¶ þe seuende heste schewed wel		The seventh commandment shows that man shall be honest ; that he shall not have by theft anything belonging to another.
Man schal be true in dede,		
þat no man abbe of þe oþeres naut		
þor3 þefte wycke rede ;	284	
For al hys þefte þat man tezt		
Myd wyl of wynnynghede		
A3ens þe ryzt o3eres wyl,		
So lawe y-wryte hyt sede.	288	

(37)

¶ þanne hys hyt a þef, wo-so hyt be,		Whoever appropriates to himself other men's good, either by guile, or force, or cajoling
þat manne god so takeþ,		[leaf 190, bk.]
Be hyzt by gyle oþer mestry,		words,
Oþer wordes þat he crakeþ.	292	is a thief.
In londe suche his many a þef		
þat y-now hym makeþ ;		

269. *for-bode* begins next line in MS.

271. *so* in MS. transposed to the following line.

275. *hyt*, MS. *ich*. After *lecherye* an underdotted *a* is written in MS.

283. *þrete* ? distinctly so in MS. 285. *abbe*, read *nabbe* ? (Kolbing).

286. *wynnynghede* ? MS. *wynnynghele*.

He wenþ by chere of iugement,  
Ac helle after hym wakeþ. 296

(38)

The eighth  
command-  
ment forbids  
false witness;  
and that is,

¶ þe eʒtende heste þe for-bed  
þe false wytnessynge;  
And þat hys, man, syker þou be, (100)  
Alle manere lesynge 300  
To hermy in [hys] body man,  
Oþer in hys oþer þynge,  
Oþer in hys saule, and þat hys worst,  
In peryl for to brynge. 304

all manner  
of falsehood,  
to do man  
harm in body  
or soul.

(39)

All lying is  
sin;  
only lying  
for a good  
purpose is  
not quite a  
deadly sin.

¶ Al hyt hys senne þat me leʒþ,  
Bote þat men leʒþ for gode  
Ryʒt deadlyche senne nys þat nauʒt,  
For myldenesse of mode. 308  
Ac elles, man, al þat þou legst  
Is deaplich and for-brode;  
þo þet hyʒt useþ, ich wot hy beþ  
Vn-wyser þane þe wode. 312

(40)

¶ Alas! onneþe eny man  
þat þyse heste(s) healde;  
Alle hy beþ y-ʒorned to lesynge,  
þes ʒonge and eke þes ealde. 316  
þer-to hys mentenaunce great,  
þat makeþ hy wel bealde:  
Do ʒe nauʒt so, par charyte,  
Ac ʒoure tongen ʒe wealde. 320

(41)

The ninth  
command-  
ment forbids  
the will to  
[leaf 191]  
do lechery,  
and especially  
adultery.

¶ þe neʒende heste þe for-bed  
þat wyl to lecherye,  
And to spousbreche nameleche,  
þat so meche hys to glye. 324  
þanne nys hyt nauʒt one dea[d]lyche  
Swych dede to comþlye,

295. *chere*, read *schere* (*skere*)? See p. 105, l. 183.

303. Kölbing suggests leaving out *in*.

316. *calde*, MS. *olde*.

III. *The 10 Commandments. 10. Covet no man's things.* 97

Ac ys þat uoule wyl al so  
To swyche fylenye. 328

(42)

¶ þe teþe heste þe fo[r]-bet (101) The tenth  
command-  
ment forbids  
coveting  
other men's  
things.  
Wyl tou oþer manne þynge,  
For þat desturbet charyte,

In onde man to brynge. 332

Defendeþ þou for godes loue  
Fram alle wykked wyllynge ;  
For suche wyl hys for dede iset  
In godes knelechyng.

336

Refrain from  
all wicked  
desires ; for  
will stands  
for deed in  
God's view.

(43)

¶ Nou ich þou bydde for þe blode  
þat ihesus blede on þe rode,  
þat in te herte takeþ þys two For the sake  
of Jesus'  
blood, take  
the com-  
mandments  
to heart.

To þoure soule fode ; 340

And fo[l]þeþ nauzt in þys wordle

þe uyle *commune* floude

þat fleuþ in-to þe fendes mouþe ;

And so seiþe iop þe gode AmeN. 344

330. *tou* = *to*.

339. Omit *two* !

## IV. [De septem mortalibus peccatis.] (102)

	(1)	
Sin makes many a one thralit that ought to be free;	Senne makeþ many þral, þat scholde be wel fry ; And senne makeþ many fal, þat he ne mote iþy.	4
	(2)	
sin brings man down,  and disturbs God's peace. [leaf 191, bk.]	Senne bryngeþ man a-down, þat scholde sitte a deys ; Senne makeþ storbylo[u]n, þar scholde be godes peys.	8
	(3)	
Sin makes a man beweepe what he once laughed at ;	Senne makeþ by-wepe þat somman er hy-loȝ ; Senne bryngeþ wel depe þat hym wel hyȝe droȝ.	12
	(4)	
sin is sweet and pleasant in the com- mitting, and tastes sour when avenged.	Senne hys swete and lykeþ, Wanne a man hi deþ ; And al so soure hy brykeþ, Wanne he ueniaunce y-seþ.	16
	(5)	
Sin makes ever new shame though it be forgotten ;	Senne makeþ nywe schame, þaȝ hy for-ȝete be ; And senne bryngeþ men in grame, þar er was game and gle.	20
	(6)	
it makes all the nursery on earth,	And senne makeþ al þe who þat man an erþe heþ,	

8. *prys*, MS. *peys*, the *a* inserted (and the *s* added) by a later hand.13. Between *hys* and *swete* some letters erased.20. *and gle* later hand.21. *who* = *wo* ; same spelling, ll. 29, 46, etc.22. *heþ*, MS. *haþ*.

IV. *The 7 Deadly Sins. Folk don't mind Hell or Purgatory.* 99

And bryngeþ mannes saule also		and brings
In helles uoule breþ.	24	man's soul into hell.

(7)

And þey man be fram helle y-wared		And though
þourȝ repentaunce here,		repentance
ȝet ne may nauȝt some man be spared		may save him
Fram purgatories fere,	28	from hell, he
		will not be
		spared
		purgatory.

(8)

þat he ne schel soffry þer hys who,	(103)
Ase he hiȝ here ateynt ;	
And her nys fer namore þer-to	
þanne hys fer dereynt.	32

(9)

Ac purgatorie and helle,		But men do
Hy beþ so lyte by-leued,		not mind
þat, what so menere telle,		either,
[Men] beþ þrof al adened.	36	

(10)

Hem wolde douty more		and are more
A lytel pyne her,		afraid of a
þane ham wolde al þat sore		[leaf 192]
And on-ysely fer.	40	little pain
		here,
		than of all
		that torment-
		ing fire.

(11)

Ac hwo seȝ euer eny		But who ever
þat hedde of senne glye,		had real
For pond oþer for peny		delight from
þat he ne changede hys blye,	44	sin :

(12)

Wyþ schame and eke wyþ schounde,
Wyþ sorȝe and eke wyþ who?

25. *y-wared*, MS. *y-wered*.

30. *ateynt*, MS. *atunkt*.

32. *dereynt*. In the MS. the second *e* is written close to the long-tailed *r*, and a stroke drawn through the tail of the *r*, such as generally occurs in the letter *p*; so that the word intended by the scribe may really have been *depenyt*. See note.

34. *Hy beþ* in MS. at the end of the preceding line.

35. *what so menere men telleþ*, *men* (above the line), and the *þ* in *telleþ* in a later hand.

41. *eny* later hand.

43. *peny*, MS. *penye*.

100 IV. *The Seven Deadly Sins. Sinful pleasure is but short.*

	And þat was ked in londe By some nauȝt fern ago.	48
	(13)	
Either ex- perience the torment after death,	þanne ich may wyssy ase ich can, Mi self þaz ich be spreþ, þat, bote þou wylle wondy, man, þy pyne after þy deþ,	52
	(14)	
or taste the sorrow fol- lowing sin, so that only purgatory may fall to thee.	Wonde þe sorȝe þat hys her Folȝende after þy queed ; And ȝet þe tyt þe lasse fer, Whanne þe falþ to be dead.	56
	(15)	
When tempted to sin,	Whanne þou scholdest seneȝy, By-þenche, leue frend, And þaz þy flesch þe meneȝy, (104) þe wordle oþer þe fend,	60
	(16)	
consider how short is the delight, and how great the shame, and how thou wrathest the King of Heaven.	By-þenche hou schort hys þe lykyng, And hou þe schame hys stronge, And hou þou wreþest þane kyng Of heuene wyþ þy wrong.	64
	(17)	
Lay folk need detailed [leaf 192, bk.] instruction	þiȝ man moȝe þorȝ hys resoun Ywyte wanne he mys-deþ, ȝet þer by-houeþ greȝt sarmoun To hame þat lewed beþe.	68
	(18)	
how sin comes about.	For feawe of ham conne þe skele Hou senne a-boute comeþ ; And þat a-combreþ swyþe fele þat none kepe nomeþ.	72

50. *Mi self*, MS. *I Mi self*, *Mi* (in a different hand) inserted between *I* and *self*.

51. *wondy*, 53. *Wonde*, read *wondy*, *Uonde*?

52. *þy pyne*, read *þe pyne*?

57. *cneȝy* in lighter ink.

58. *By-þenche*, read *By-þench þe*?

63. *wreþest*, the *r* written over the *e*.

64. *wh* (underdotted) after *heuene* in MS.

65. *moȝe*, MS. *moȝo*. After *þorȝ*, *resoun* is written, but has been crossed out and underdotted.



IV. *The 7 Deadly Sins. Sin started with Adam and Eve.* 101

- (19)  
 þer-fore þys tale rymeþ  
 Hou men in senne beþ,  
 And hou senne by-lymeþ  
 Man þat to senne hym deþ. 76  
*This ryme  
is to open  
men's eyes.*
- (20)  
 þer-fore neme 3e kepe  
 Al hou þe senne syt,  
 þat 3e ne falle to depe  
 For wane of 3oure wyt. 80
- (21)  
 Nou lyst hou man hys bounde  
 Wyþ senne swyþe stronge,  
 And hou he bereþ deap-wounde,  
 And fenym þare a-monge. 84  
*Man is  
strongly  
bound with  
sin, and  
bears an  
euvenomed  
death-wound  
upon him.*
- (22)  
 þe wonde swelþ an akeþ,  
 So doþ þe naddre stengt,  
 And gret and gretter makeþ,  
 And felþe make þrengt. 88
- (23)  
 Iwounded was mankende (105)  
 After þat hy was wrozt,  
 þor3 þe neddre, þe feend[e],  
 þat hy heþ al þor3-souzt 92  
*Mankind was  
wounded  
after the  
creation by  
the serpent,  
the fiend.*
- (24)  
 þorwe þe fenym of senne  
 þat al mankende slakþ :  
 Nys nou non [of] þat kenne  
 þat þat fenym ne takeþ. 96  
*He cast the  
venom of sin  
first on Adam  
and Eve ;  
and now is  
none of their  
race that is  
not infected  
with it.*
- (25)  
 And þat fenym was ferst y-kest  
 On eue and on adam, [leaf 193]  
 And so forþe þenne hyt her ylest,  
 Ase kenne of-3erneþ yne man. 100

77. MS. *þer fore fore* (struck out).

85-88. See note.

95. *Nys*, MS. *Nes*.

97. *y-kest*, MS. *y-kast*.

100. *3erneþ yne* on erasure in a later hand.

(26)

So not even  
the child,  
when living,  
is sinless,

So hyȝt nys nauȝt senne-lyas,

þat child þat haueþ lyf,

Ybore oþer on-bore was,

so long as it is  
unbaptized.

bote Crystnyngre brekeþ þat stryf. 104

(27)

This sin is  
called  
original sin.

Oryginale þys senne hys cleped,

For man of kende hyt takeþ

[ . . . . .  
. . . Here two lines are wanting.] 108

(28)

Ryȝt so hys al mankende a-merred

þorȝ þe route of fenym,

þat doþ þat mannes body ybered

Nys bote a lyte slym. 112

(29)

Now, many a  
fool has said  
that it was  
unwise of  
God,

Her-vppe yþoȝt haþ meny a man,

And ised many a foul

þat on-wyslyche god ous by-gan,

And hys red was to coul, 116

(30)

who might  
have done  
otherwise,  
to lead us  
into such  
mischief.

þat let man to suich meschyef,

þat myȝte hyt habbe vndo ;

Ac ȝef þou wolt by gode lief,

þenche þou namore so. 120

(31)

But it is not  
for us to re-  
proach God.

Ne velþe hyt nauȝt to elyppye aȝen, (106)

We soeþ wel hyt hys þous,

God te atwyte oure won

No longeþ noþyng<sup>r</sup> to ous. 124

(32)

Whoever  
disputes with  
Him shall be  
confuted.

F<sup>er</sup> wo dysputeþ a-ȝeyn hym,

Concluded schel he be ;

104. *bote*, in the handwriting of a later revisor of the text. It had been erroneously written at the end of line 103, where it has been erased.

106. After *takeþ*, a later hand has added *syn*.

117. *let*, read *ledde* ?—*meschyef*; the second *e* written over the *y*; so also in the corresponding rhyme-word *lief* the *i* is written over the *e*.

123. *won*, read *wen* ? but see note.

125. *wo* (= *who*), MS. *we*.

IV. *The 7 Deadly Sins. The Pot and Potter: Man and God.* 103

Dispute nauȝt, ac kepe nym,  
Wo þat, and who hys he. 128

(33)

Wat helpþ hyt þe crokke  
þat hys to felpe ydo  
Aȝe þe crokkere to brokke :—  
“ Wy madest þou me so ? ” 132

(34)

þe crokkere myȝte segge :  
“ þou proud erþe of lompēt,  
Ine felpe þou schelt lygge,  
þou ert nauȝt elles neȝt.” 136

(35)

Ryȝt so may god an-swere þe,  
Wanne þou hym at-wyst :  
Wat helpþe hyt so wrau to be,  
Wanne þou wyþ gode chyst ! 140

(36)

Do nauȝt so, ac mercy crye,  
þat þe [ne] tyde wors ;  
For suiche al day, me may ysy,  
Eneresseþ here cors. 144

(37)

Ac be þou wel, man, be þe wo,  
Of gode ne tel þou nauȝt lyȝte ;  
For syker be, þat he let do,  
He let hyt do wyþ ryȝte. 148

(38)

Swech ryȝt scheaweþ wyþ God aboute,  
þe[3] hyȝt be hyd fram þe ;  
þenche namore, for goles loue, (107)  
So heȝe pryuete. 152

(39)

Ac þenche þou nart hote esche,  
And so þou loȝe þe,  
Think that  
thou art but  
ashes, and  
humble  
thyself.

129. *Wat*, MS. *pat*.

137. *an-swerpe*, originally *and swerpe*, the *d* afterwards erased.

143. *ygy*, MS. *yse*.

146. *lyȝte*, MS. *lyht*.

149. *God aboute* in MS. at the beginning of the next line.

104 IV. *The 7 Deadly Sins. Actual Sin in Thought and Deed.*

And hyde god þat he wesche  
þe felþe þat hys in þe. 156

(40)

And þyȝ þou lange abyde,  
Ne at-wyt hym nauȝt þy who,  
Ac tyde þe what by-tyde,  
þou þonke hym euere mo. 160

[leaf 194]

(41)

So some grace  
will be  
granted thee,  
else thou wilt  
miss it,

And so soum grace þe by-tyt,  
Ac elles þe hy for-gest ;  
For god wyȝ-stondeȝ hym þat chyt  
And aȝe god wrest, 164

(42)

since 'God  
resisteth the  
proud, and  
giveth grace  
to the  
humble.'

Ase he wyȝ-stent þe prouden,  
And myld[en] grace sent  
To libbe a-mang' þe louden,  
Wenne oþere beȝ ischent. 168

(43)

Nou we seep wel hou hyt hys  
Of þane oryginal ;  
Nou lest ou man [may] do amys  
þorȝ hys oȝene gale. 172

(44)

Another kind  
of sin is per-  
petrated by  
man himself,

þys senne comeȝ nauȝt of þy ken,  
Ac þy self ech del ;  
þo seggeȝ þys lerede men,  
And clypyeȝ hyt 'actuel.' 176

which is  
called  
'actual' sin,

(45)

and is done  
either in  
thought, or  
speech, or act.

þys manere senne nys nauȝt ones,  
Ac hys ischyȝt in þry,  
In þouȝt, in speche, in dede amys,  
þys may ech man ysy. 180

156. þe in MS. at the end of the preceding line.

160. þonke, MS. þenke.

161. by-tyt, MS. by tyde.

167. Read *amang* þe alouden ?

175. þo, read so ?

(46)

He þat ne þynkeþ nauȝt bote wel, (108)  
 And spekeþ and doþ al ryȝt,  
 þe man hys sekere of actuel,  
 Ac ho hys here so bryȝt? 184

(47)

Ho hys he þat al beþ wel  
 þe þoȝtes þat he kakþe? Whose  
thoughts and  
words are  
all good?  
 And who hys þat speke scheal  
 Aryȝt al þat he spekeþ? 188

(48)

And wo hys he þat alnewe[y]  
 deþ wel al þat he deþ? Whose  
deeds?  
[leaf 194, bk.]  
 No man, no man, ac nyȝt and clay  
 þys men by-soyled beþ, 192

(49)

So as hy beþ men, ase we seeþ,  
 Wyþ sennes al þoȝ-þerled :  
 Many hys þe senne þat me deþ  
 In tal þe wyde wordle. 196 Many sins  
are com-  
mitted in the  
wide world.

(50)

Of senne ich wot by þyse skele  
 þat þer hiȝs wel great host ;  
 And, for þe fend iuint so fele,  
 þer-of hys alle hys host. 200 They are the  
devil's host,

(51)

And he arayep hare trombe  
 As me a-reyt men in fyȝt,  
 For he sykþ gode þeawes some  
 A-ȝenes ham ydyȝt. 204 which he  
arrays  
against the  
virtues, as  
men are  
arrayed in  
battle.

181. *ne* over the line in MS.

184. *ho* = *who*, as in l. 185; MS. *he*.

186. *kakþe*, read *kekþ*, from *kecþe*, to catch?

190. *deþ* in MS. at the end of the preceding line.

194. *þoȝ-þerled*, read *þoȝ-þerle* (O.E. *þurh-þýrel*, adj.), and the corresponding ryme-word *werdle*?

195. *deþ*, MS. *doþ*.

197. *skele*, MS. *sekyte*.

203. *some* in MS. at the beginning of the following line.

(52)

And ase god dyȝt þeawes  
 In alle gode men,  
 þe feend a-rayeþ þe schreawes  
 In wykken þer a-ȝen. 208

(53)

This is the  
 fight on  
 earth, that is  
 all won or  
 lost; and the  
 fighters are  
 chosen ac-  
 cording to  
 their worth.

þys hys þat fyȝt an erþe  
 þat al wynþ oþer lest,  
 And ase þe fyȝttere hys werthe, (109)  
 þe cheueteȝn hym chest. 212

(54)

Captain of  
 sins is the  
 fiend.

Ac cheueteȝn of senne  
 Ich wot þat þe fend hys,  
 For wyse, and alle kenne  
 Arayeþ hys amys. 216

(55)

[leaf 195]

And ase þere in bataylle  
 O kyng bereþ þe beeȝ,  
 Soe hyt were a gret faylle  
 ȝef þe host were em-heȝ. 220

(56)

Princes under  
 him, and  
 leaders of  
 the host,

þer-fore me makeþ prynses  
 þe host to gouerni,  
 And ase whe-welen þe linses  
 To-gadere heldeþ hy. 224

(57)

are seven  
 devils,

And ase al þat hys here  
 By souedazes geþ,  
 Of senne alle manere  
 Seue deuclen prynces beþ : 228

(58)

those whom  
 Christ drove  
 out

þat seuene certeygne  
 þat Cryst kest out, hyt seyþ

205. *dyȝt*, MS. *dyst*.

211. *werthe*, MS. *worthe*, written at the beginning of the following line.

216. *Arayeþ* MS. ; Wr. *Arayes*.

218. *beeȝ*, MS. *becþ*.

226. *souedazes* = *seue dazes*.

229. *seuene*, MS. *þewe*. Read *þe seuene*? or *þat beþ þe seuene*? (cp. p. 89, l. 105)—or omit *þat* before *Cryst* in the following line?

IV. 7 *Deadly Sins.* 1. *Pride in Women, Monks, all folk.* 107

Of marie maudaleyne þat goospel þat ne weyþ. (59. i.)	232	of Mary Magdalen.
þe ferste pryns hys prede, þat ledeþ þane flok; þat of alle opere onlede Hys rote and eke stok. (60)	236	The first prince is <i>Pride</i> ,  root and stock of all other vices,
For nys non of þe syxe þat hy ne comeþ of þane, For myx of alle myxe In heuene hy by-gan. (61)	240	originator of the turmoil in heaven.
Prede suweþ in floures Of wysdom and of wyt, Among leuedys in boures þe foule prude syzt. (62)	(110) 244	Pride sucks in flowers of wisdom and wit; sits in ladies' bowers;
Vnder couele and cope þe foule prede lyþe; þeȝ man go gert wyþ rope, ȝet prede to hym swyþ. (63)	248	is hidden under cowl and cope;
Prede syzt vnder ragge Wel cobel and wel balgþ; þat keþeþ wordes bragge And countenaunces ȝaldeþ. (64)	252	makes ostentation [leaf 195, bk.] under rags.
Nys non, þaȝ som myt wene, þat some prede ne takeþ, Ne none so proud, ich wene, As he þat al for-sakeþ. (65)	256	There is no one free from pride.
For who hys þat nenere set hys þouzt And erþe to be heȝ? Who hys hit þat neuer yþouzt Of pompe þat he seȝ?	260	For, who has never been ambitious?

232. *weyþ*. Kolbing writes *leȝþ*, and l. 230 *seȝþ*.

249-252. See note. 258. *heȝ*, MS. *hyȝ*.

259. Read *þat neuer* [*heȝþ*] *yþouzt*?

(66)

or rebelled  
against his  
sovereign?Who yst þat neuer nas rebel  
Azeins hys souerayn?or been im-  
patient of  
blame,Wo ist þat be nome schel,  
And nabbe non agayn? 264

(67)

or elated  
with praise?Who yst þat neuere gollich nas,  
Wanne chaunce at wylle come?  
Who yst þat, wanne he preysed was,  
Neuer at hez hyt nome? 268

(68)

Who has  
never  
thought  
he should  
be honoured  
for ostenta-  
tious deeds?Who hyst þat neuer þoʒte  
He scholde honoured be  
For dedes þat he wroute, (111)  
Wanne men (ne) hyʒt mytte se? 272

(69)

or been  
arrogant  
towards sub-  
ordinates?Who hys þat neuer heʒpe droʒ  
Towarʒ hys þat wes?  
Ho hys [þat] neuer ne kedde woʒ  
In boste to hys sugges? 276

(70)

or pompously  
assumed a  
character not  
his own?Ho neþ wyþ pompe y-schewed hym  
ʒet oþer þane he was?  
Nou ypocresy, kepe nym,  
Regneþ, hyt nys no leas. 280

(71)

[leaf 196]  
or been  
blinded  
with pre-  
sumption?Ho yst þat neuer nas yblent  
Wyþ non surquydry?  
þat hys, wanne a proud man heþ y-ment  
Oþer þane hyt schel by. 284

(72)

Wo þat neuer ne dede þous  
He wole prede by-flez;  
ʒef þat kebbede eny of ous,  
Ich woʒt wel þat he leʒ. 288263. *ist*, MS. *hist*, the *h* underdotted. For the sense of ll. 263-4 see note.265. *yst*, MS. *hyst*, *h* underdotted.—*gollich*, MS. *godlich*.274. *wes*, MS. *was*.283. *heþ y-ment* in MS. at the beginning of the following line, with a dot after it.286. *wote*, see note.



IV. *The 7 Deadly Sins.* 1. *Pride, Heart-sin.* 2. *Envy.* 109

(73)

þe man þe hym wole a-fayty  
Of prede þat hys so heȝ,  
Fol wel he moȝt hys weyti  
Boþe fer and neȝ.

He who  
wants to  
subdue pride  
in himself  
must be con-  
tinually on  
his guard  
against it.

292

(74)

For ȝef he let to noþe  
þat he ne awayteþ hy,  
Ich segge hym wel to soþe  
þat ryȝt proud schel he hy.

296

(75)

For prede hys a senne of herte,  
And bouute scheweþ hy  
Wyþ kebbynges aperte  
And weddyng<sup>300</sup> many a bly :

300

Pride is a sin  
of the heart,

(76)

þoȝ dedes of bostynge,  
And atyr stent and say,  
And oþer suche þynge(s)  
þat men vsyeþ al day.

(112)

304

manifesting  
itself in  
boastings  
and gorgeous  
attire.

(77. ii.)

þat oþer feend of onde  
Hys pryns and cheuetayn ;  
þat senne hys ryf in londe,  
And nauȝt hys hyre wayn.

308

The second  
fiend is prince  
of *Envy*,

(78)

For sorwe he heþ of gode,  
And harm hys hyre blysse ;  
In hyre pryncy mode  
þe hert[e] walt al þys.

312

that is, vexa-  
tion at other  
[leaf 196, bk.]  
men's pros-  
perity, and  
delight in  
their harm.

(79)

þys senne hys ouer-nyce,  
Ac holde schal hy be  
þe senne of meste malice  
Aȝeȝyns charyte ;

316

It is the sin  
of greatest  
malice,

296. *by*, MS. *be*.

300. *weddyng* for *wedyng*, clothing, O.E. *ƿeƿedlian* ?—*many a bly* (O.E. *blīo*), MS. *munyable*.

302. *stent* for *stend*, pa. pples., O.E. *stēnan*, to adorn with precious stones ?—*say*, read *gay* !

311. *pryncy*, read *pryncely* !

(80)

for love is its  
prey,

Wanne loue hys here preye,

Al for to confundy,

and to betray  
the good ones,  
its aim.

And wyl het to by-traye

þat wolde gode by.

320

(81)

Envy is a sin  
of the heart,  
manifesting  
itself by  
damaging  
others  
through  
backbiting  
and vilifying  
the good  
and kind.

Onde hys a senne of herte,

And bouute scheweþ hy,

To harmy and to herte,

Wanne hy deþ bacbyty ;

324

(82)

Wanne hy holdeþ hy wrechis

þat god and hende beþ,

And oþere souche plecches

Scheweþ wat onde deþ.

328

(83. iii.)

The third sin  
is *Wrath*.

þe prydde senne hys wrethe,

þat so meche hys itekle ;

Hyt makeþ blod and brethe

(113)

Aboute þe herte aneld.

332

(84)

When a  
man's wishes  
and conceits  
are crossed,  
he meditates  
revenge on  
the opponent.

Wanne manne neþ nauzt hys chaunce

to wylle, and also þenkþ,

He compasyþ veniaunce

To hym þat a-zen clenkeþ.

336

(85)

So Wrath is  
ever fretting  
and being  
fretted.

And so hyt fret and hys y-frete

Euere in egrete,

And wanne hy het to meche hete,

[leaf 197]

Hyt letteþ charite.

340

319. *het* for *heþ*, as l. 339.322. After *scheweþ* an underdotted *w* is written in MS.325. *wrechis*, MS. *wrechis*.327. *plecches*, MS. *plocches*?331. *brethe*, MS. *breche* (or *broche*).333. *chaunce*, MS. *thouise*, for *chouise*, a possible form ; if we retain it, we have to alter the corresponding ryme-word *veniaunce* to *venionse* (cp. p. 94, l. 248).334. *to wylle* in MS. at the end of the preceding line.—*also* = *also he*.—*þenkþ* [: *clenkeþ*], MS. *þynthe*. We may as well write *þengþ* [: *clengþ*].338. *in egrete*, MS. *megrete*, *i*-stroke wanting.339. *hy*, read *hyt*?—*het* = *heþ*.

IV. *The 7 Deadly Sins. 4. Covetousness: Mammon-worship.* 111

(86)

Inne herte hys þys sennezing, And bouute scheweþ mod þor3 cheste and mysdoynge And wyþ-drawynge of god.	344	This sin is in the heart, manifesting itself in quarrels and outrages.
--	-----	---

(87. iv.)

Coueytise hys þe ferþe, Ilych dropesy, Wanne al þat hys an erþe To hyre hys al besy.	348	<i>Covetousness</i> is the fourth sin,
---	-----	--

(88)

And hou hy habbeþ hy uerkþ, And mannes herte byset, Fram gode and so þanne name y-kezt Seruise of mamenet.	352	which is also called worship of mammon.
---	-----	--

(89)

þa3 hy by herte senne, 3et bouute scheweþ hy To mochel amang mankenne þor3 wrang an trychery ;	356	It is a sin of the heart, but mani- fests itself
---	-----	---

(90)

þor3 3eskyng efer gode, þor3 þor3 and 3emer 3elde, þorw wrechydnesse of mode, And neuer more ful-felde.	360	in avarice,  borrowing and miserable repaying, and insatiable wretchedness of mood.
--	-----	--

(91. v.)

þe fyfte senne hys sleupe Of þat man scholde do, Ilye brekeþ god[e] treuþe Wyþ god and man also,	(114)   364	The fifth sin is <i>Stoth</i> ,
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(92)

Wanne man leteþ adrylle þat he god 3elde schel, And for-sluggyþ by wyllle þat scholde men to stel.	368	when a man intentionally neglects his duties to- wards God, and man,
---	-----	---

345. *ferþe*, MS. *furte*.

349-352. See note.

353. *þa3*, MS. *þat*.

354. *scheweþ*, MS. *scheuþ*.

357. MS. *3eskyng fram* (expuncted) *efer*.

367. *for-sluggyþ*, MS. *-sluggyþ* (corrected N. E. D.).

(93)

[leaf 197, bk.]

Of herte comeþ þes senne,  
 And schêwe[þ] boutē al-so  
 Hou hy letteþ mankenne  
 Of þat scholde by do. 372

(94)

whether from  
 press of  
 business

or idleness.

Hyt hys þorwe besynesse  
 þat men for-slewþ hyt,  
 And oper wyle þorȝ ȝdelnesse  
 God dede onido for-slyt. 376

(95. vi. vii.)

*Gluttony*, the  
 sixth,and *Lechery*,  
 the seventh,  
 are sins of  
 the flesh.

Glotonye hys þe syxte,  
 And hys mo ine fleasch y-do ;  
 And lecherye, þe nyxte,  
 In flesche hys senne al-so. 380

(96)

Ac glotonye entycyþ  
 To lecherye her,  
 Ase þat hy norysseþ  
 Hote brondes þet fere. 384

(97)

There are  
 four kinds of  
 Gluttony:—1. consuming  
 too much  
 food ;  
 2. and too  
 lickerishly ;

Of glotonyes fourē  
 þe boke spekeþ openlyche :  
 To meche fode deuoury,  
 And to lykerouslyche, 388

(98)

3. devouring  
 too greedily  
 at meal-time ;  
 4. eating be-  
 tween times,  
 if one is not  
 sick.

And to freche to fretene  
 Wanne man hiȝ tyme heþ,  
 And out of tyme to hetene (115)  
 þat none siknesse neþ. 392

376. *onido*, MS. *enido* (the *i*'s have no stroke).378. *mo*, MS. *me* or *ine*, of which the following *ine* may be only a dittograph.380. *in flesche* in MS. at the end of the preceding line.381. *entycyþ*, MS. *entycyþþ*.383. After *norysseþ*, *hote* (expuncted). ll. 383–4 probably ought to run thus:—  
 þat hy [also] norysseþ  
 Ase hote brondes þet fer.385. *glotonyes fourē*, Kölbing's emendation ; MS. *glotonye hys four*<sup>1</sup>.389. *And*, MS. *Ando*.390. *man*, MS. *men*.

(99. vii.)		
Of lecherye cometh wreche,		From
Foul speche, and foul delyt,		Lechery
Commune hordoni, spousbreche,		comes foul
Incest, and sodomyt.	396	speech, and foul delight, common
(100)		fornication, adultery, incest, and sodomy.
And hys incest wyþ kenne		Incest and Sodomy
þe lecherye so ;		defined.
And sodomyt hys senne		
Aʒens kende y-do.	400	[leaf 198]
(101)		
By-feld beþ men in slepe,		
Ase glotonye hyt bryngeþ ;		
And ofte hyt doþ moni kepe		
þat man wakyng þenckeþ.	404	
(102)		
Ac ʒef euyl hyt come nauzt.		
Dea[d]lyche senne next.		
Ac hou hyt falleþ y-lome neʒ.		
Ech man nauzt y-wyst.	408	
(103)		
þyse manere sennes seuene,		These seven
Ase ʒe hys here iseʒeþ,		sins debar
I-letteþ men fram heuene,		men from
And al dedlyche hy beþ,	412	heaven, and are all deadly sins,
(104)		
Wanne hy y-þouzt beþ oper y-speke,		whether
Oper y-don in stat		committed
Aʒe þe lawe of god, to breke		in thought, or speech, or act.
þe hestes þat he hat.	416	
(105)		
Of alle þe sennes þa[t] þer beþ		Of all sins
þos bereþ þat los ;		they bear the prize,

393. *wreche* in MS. at the beginning of the following line.

395. *spousbreche* in MS. at the beginning of next line.

396. *sodomyt*, *t* altered from *c*.

401. *slepe*, MS. *sleauþe* ; see note.

402, 404. *bryngþ* ; *þenckeþ*, read *brengeþ* ; *þengþ*.

405-408. I have transcribed these lines as they are written in the MS.

410. *ʒe*, MS. *he*.

411. *I-letteþ*, MS. *Me letteþ*.

114 IV. *The 7 Deadly Sins. All sins are included in them.*

for all others  
are included  
in them.

For euer ech senne þat me dep  
Longeþ to some of þos. 420

(106)

And her-by þou myzt, man, y-seo (116)  
hou here ende hys sour ;  
Nou loke her-in, pur charite,  
And make hyt þy myrour. 424

Oretis pro anima domini Willelmi de  
Schorham, quondam vicarii de chart iuxta  
ledes, qui composuit istam compilacionem  
de septem mortalibus peccatis. Et omni-  
[<sup>1</sup> ff. 198, bk.] bus dicentibus oracionem <sup>1</sup>dominica cum  
salutacione angelica, XI<sup>a</sup> dies uenie, a  
domino Symone, Archiepiscopo cantuarie,  
conceduntur.

419. dep, MS. dop.

420. þos, MS. þes.

421. And in MS. at the beginning of the following line.

V. [The Five Joys of the Virgin Mary.]

(1)

**M**Eche hys þat me syngeþ and redeþ, (117)  
Of hyre þat al mankende gledeþ

Ibore was here on erthe ;	3	
And þey alle speke, þat spekeþ wyð tonge,		Mary is
Of hyre worschype, and murye soung,		worth higher
þet more he were werthe.	6	praise than
		all tongues
		on earth
		can bestow
		upon her.

(2)

þyse aungeles heryeþ here wyþ steuene,		
Ase he hys hare quene of heue[ne],		She is Queen
And eke hare blysse ;	9	of Heaven,
Ouer al erþe leuedy hys here,		
And þorȝ-out helle geþ here power,		Lady over all
Ase he hys emperysse.	12	earth,
		and powerful
		in hell,

(3)

Cause of alle þyse dignyte,		
þorȝ clenness and humylyte,		because, hy
Was godes owene grace ;	15	the grace of
Werþorȝ he ber þan heuene kyng :		God,
Worschype hys worþy ine alle þyngt,		
In euereche place.	18	she bore
		the King of
		Heaven,

(4)

Al þat hys boue and vnder molde,		
Hou myȝt hyt bote hyt bowe scholde		
To hyre owene mede ?	21	
Wanne he þat al þys wordle schel welde		
To hyre worschipe hys yhelde		who is Him-
For here moder-hede.	24	self bound to
		worship her
		as mother.

— 2. *gledeþ*, MS. *gladeþ*.

4. *þey* = *þeȝ*.—*alle speke*, MS. *þey I alle speke*.

6. *he* = *hy* ; so, too, ll. 8, 12, 16.—*werthe*, MS. *worthc*.

10. *hys* = *hy ys* ; so, too, l. 17.

	(5)	
	Al þyse maydenes, wyþ-out bost,	(118)
	Hy bereþ god in here goste,	
[leaf 199]	In hare holy þouȝt[e] ;	27
	Ac hy wyþ-oute mannes ymone	
	In body, and nauȝt in gost a-lone,	
	To manne hyne broute.	30
	(6)	
How can I, so foul, sing of Mary ?	Of hyre þat hys þos dygne of take,	
	Hou myȝte ich of hyre songes make,	
	þat am so foul of lyue ?	33
Yet, sister, you bid me do so.	And þou me bede, soster, synge,	
	And alle in-to one songe brynge	
	Here swete ioyen fyue.	36
	(7)	
	To segge þat ich hyt maky can,	
	þat am so one-coornende a man,	
	Dar ich me nauȝt auanty ;	39
And with her help, I will.	Ac tryste ich wolle to oure leuedy,	
	And maky hyt ase hyt wyle by,	
	And ase hy hy[t] wole me granty.	42
	(8)	
Her joyes are so many, that no man can tell them.	As man ine hys by-leaue yseþ,	
	Ioyen of hyre so fele þer beþ,	
	Ne may hys no man telle,	45
	Ase hy haþ of hyre leue sone :	
	Hyt passeþ al mankendes wone,	
	And out of mannes spelle.	48
	(9)	
Four kinds of them she had here on earth,	Four manere ioyen hy hedde here	
	Of hyre sone so lef an dere,	
	Wytnes opan þe godspelle ;	51

29. *alone*, MS. *about* (Wr. corr.).

31. *of take*, read *op-take*, assumpta ? Mätzner writes *of lake* (O.E. *lāc*, gift, offering).

34. *And*, read *Ac* ? (Kölbing's conjecture).

42. *hy hy[t]*, MS. *hy hy* ; Mätzner omits one *hy*.—*wote*, distinctly so in MS. ; Wr. *wolde*.

45. *hys* (not *hyt*) in MS.



V. 5 *Joy of the Virgin. The 1st, when Gabriel greeted her.* 117

And al[le] comeþ of þe blysse (119) all coming,  
 þat hye heþ nou, wyþ-oute mysse, like streams  
 So stremes of þe welle. 54 out of the  
 well of bliss,

(10)  
 þe wylle þat hys in paradys as the four  
 Fol wel by-tokneþ þys auns, streams  
 Wyþ here stremes foure, 57 running out  
 of the well  
 þet orneþ out ouer al þat londe, [leaf 199, bk.]  
 Nys neuer erþlyche man þat fond in Paradise.  
 Hou fele come of þe stoure. 60

(11)  
 þys wulle hys god self man by-come, This well is  
 Of hym þys ioyen beþ alle y-nome, God Himself  
 And alle ine uour manere : 63 become man ;  
 þe furste was wyþ concepcioun, from Him all  
 þo þe angel gabryel come a-doun her joys are  
 Ine stede of messenger[e], 66 taken.  
 The first was  
 at the Con-  
 ception, when  
 the Angel  
 Gabriel

(12)  
 To brynge þe tyþynge by-fore brought her  
 þat cryst of hyre wolde by bore, the tidings  
 Mannes trespas to ȝelde, 69 that Christ  
 should be  
 For to brynge ous out of helle : born of her,  
 Wo mytte þenche oþer telle  
 Wat ioye þer y nelde ! 72

(13)  
 In nazareth, þe ryche toun, and greeted  
 Aue maria was þat soun her with  
 Of gabrieles steuene ; 75 "Ave Maria."  
 þo was þat mayde wel ygret,  
 And wyþ a present wel ageet  
 Fram vader oure of heuene. 78

(14)  
 So he was ine hyre ycome, (120)  
 For fleasch and blod of hyre to nome,  
 Ase þe angel hyre seyde ; 81

52. of þe, MS. ofte þe (Mätzner corr.).

59. *Nys*, read *Nes* !

63. *uour*, MS. *nout*, Matzner *noue* = new ; but ep. l. 49.

71. An *o* has been cancelled after *mytte*.

76. *wel* is the reading of the MS. ; Wr. *was*.

77. *wel ageet*, Matzner *welȝet* (for *welȝed*), enriched ; see note.

118 V.5 *Joysof the Virgin Mary. The 1st. How kind Joseph was.*

So she con-  
ceived Him  
without  
breaking her  
vow of clean  
maidenhood.

Ne hy of mannes mone neste,  
Ne hy ne brek' nauȝt hyre by-hestē,  
Ac eucere clene a mayde. 84

(15)

Saint John  
the Baptist  
leaped in  
his mother's  
[leaf 200]  
womb, when  
she spoke  
to her.

Seynt johan þe baptyst on-bore,  
þo hy spek hys moder by-fore,  
Ine ioye he gan to asprynge. 87  
Elyzabet wel þat aspyde,  
Hou a spydele onder hyre syde,  
And made hys reioyyngē. 90

(16)

More encheyson hadde oure leuedy  
Ioyous and blyþe for to by,  
Wyp-oute fʃrede and boste; 93  
For in hyre selue hy hyne fredde,  
Fol wel hy wyste hou [hy] hyne hedde  
þorȝ self þe holy goste. 96

(17)

Joseph,  
knowing her  
with child,

Ioseph kedde þat he was mylde,  
þo þat he wyste hy was wyþ chylde,  
A-wey he wolde alone; 99

would not  
have her  
stoned to  
death, accord-  
ing to the  
law,

Ha nolde nauȝt he were a-slawe,  
Ne forþe y-iged by þe lawe  
To by stend wyþ stone. 102

(18)

and rejoiced  
when the  
angel  
appeared  
to him.

Ac ioseph was wel blyþe, aplyȝt,  
þo to hym cam þe angel bryȝt,  
To segge hym wat he scholde; 105  
Wel blyþpere myȝte be þat may, (121)  
þat was y-conforted al day  
Wyþ aungeles wanne hy wolde. 108

(19)

In this joy  
should be  
included all  
her other  
joys while  
going with  
child.

In þyssere ioye we scholde by-louken  
Al hyre ioyen of uourty woken  
þe wylest he ȝede wyþ chylde. 111

84. *Ac*, read *As*?

89. *hyre*, MS. *hys* (Mätzner corr.).

92. *by*, MS. *be*.

95. [*hy*] inserted by Mätzner.

100. *he* = *hy*; so, too, l. 111.

104. *þo*, MS. *so*.

Of hyre [barme] hyt was god game,  
 þer-inne þet vnicorn weks tame  
 þat er þan was so wyld. 114

(20. ii.)

þet oper ioye of hyre ycore  
 Was of ihesus, of hyre ybore  
 A crystemasse nyzte, 117

The second  
 joy she had  
 at the birth  
 of Christ.  
 [leaf 200, bk.]

Wyþ-oute sorþe, wyþ-oute sore;  
 And so ne schal þer neuer more  
 Wymman wyþ childe dyzte. 120

(21)

For so hy hyne scholde ferst auonge,  
 þer nes no sennē þer amonge,  
 Ne noe flesches lykyngē; 123

She had con-  
 ceived Him  
 without the  
 taint of sin;

þer-fore of hyre y-bore he was,  
 Ase þe sonne passeþ þorþ þe glas  
 Wyþ-outen on openyngē. 126

so He was  
 brought forth  
 as the sun  
 passes  
 through  
 glass.

(22)

In suaþebendes hy hyne dyzte,  
 Ase hyt hys þe chyldes ryzte,  
 And ȝef hym melk to souke; 129

þaȝ hyt were þustre of nyzt,  
 þer nas wane of no lyzt,  
 þe heuene gan onlouke. 132

(23)

Out com an aungel wyþ great leem (122)  
 In-to þe feld of bedleem,  
 Amonges þe schepherden, 135

His birth was  
 announced by  
 the angel to  
 the shepherds  
 in the field of  
 Bethlehem.

Te telle þat cryst was ybore;  
 þer come singinde þer-fore  
 Of angesles manye verden. 138

(24)

þanne sede he swyþe wel  
 Gracia plena, gabryel,  
 And þat hys "fol of grace"; 141

So it proved  
 true that  
 Mary was  
 'full of  
 grace.'

112. See note. 114. þan, MS. þang.

120. dyzte, Mätzner proposes *be dyzte*. Perhaps we ought to read  
*hyt dyzte*. 122. nes (Mätzner *nas*), MS. *nys*.

126. Omission of *on* proposed by Mätzner.

133. *leem*, second *e*, being written close to the *m*, looks like *o* in MS.

135. *schep*-, MS. *schop*?

	Wanne glorye of hyre hys fol a-boue, And pays igrad for hyre loue Of angeles in place.	144
	(25)	
The ox and ass in the stable, seeing their Creator [leaf 201] lying in the manger, rejoiced in their way.	þe ox and asse in hare manyour, þo þat hy seȝen hare creatour Lyggynde in hare forage, Al one-knowynge þaȝ hy were, Hy makede ioye in hare manere, And eke in hare langage.	147 150
	(26)	
On the eighth day He was circumcised, and named Jesus.	Ope þe heȝe eȝtynde day He onder-ȝede þe gywen lay, And was ycircumcysed. Iesus me clepede hyne þer-uore, Ase aungeles, er he were ybore, Hys eldren hadde y-wysed.	153 156
	(27)	
Great was Mary's joy when the three Kings from the East offered their gifts;	Mochele ioye hy aspyde, þe kynges þre þat come ryde Fram be easte wel iverre ; Gold, myrre, stor, were here offrynges, (123) þat he was lord and kyng of kynges Wel by-toknede þe sterre.	159 162
	(28)	
and Simeon, when He was presented in the temple, prophesied of Him.	þo þat he scholde y-offred by In þe <i>templo domini</i> , Ase laȝe ȝef þe termes, Symeon, þe olde man, gan crye, And spek of hym fur propheȝe, And tok hym ine hys earmes.	165 168
	(29)	
And when He was twelve years old,	þo he was bote twelf wynter ald, And heȝ ine þe temple he seat wel bald, And þaȝ he speke smale,	171

146. *creatour*, MS. *creature*.159. Wr. *i-verre*, MS. *werre* (distinctly).163. *by*, MS. *bc*.164. *templo*, so MS.167. *fur* = *for* (Mätzner); or ought we to read *þorȝ* (also spelt *pourȝ*)?169. *he*, MS. *ȝe*.170. *And* (= *An*) *heȝ*, MS. *heȝ he*, but the *he* has been cancelled.

Many man wondrede on hym þere,  
For to alle clerkes þat þer were  
He ȝaf answe're and tale. 174

He astonish-  
ed the doctors  
in the temple  
with His  
questions  
and answers.

(30)

Alyue uertu was hys childe-hode,  
And so he com to hys manhode ;  
Ine flom iordanes syche 177

Having come  
to manhood,  
He was  
baptized  
[leaf 201, bk.]  
in Jordan.

He was ycrystned, þe heuene onleake,  
þe fader of heuene down to hym spake,  
þe gost com coluere ylyche. 180

(31)

To þyssere ioye longye scholle  
Alle þe ioyen þat hyre folle  
Of hyre chylde god, 183  
Fram þan tyme he was ybore  
For al mankende þat was for-lore,  
For[t] he deyde one þe roude. 186

To this joy  
belong all the  
joys she had  
from the  
time of  
Christ's birth  
until His  
death.

(32. iii.)

þE þrydde ioye þat com of cryste (124)  
Hadde oure leuedy of hys opryste  
Fram deap'es harde bende, 189  
Out of þe sepulcre þer he laye,  
Ase hyt fel þane þrydde daye  
After hys lyues ende. 192

The third joy  
of Our Lady  
sprang from  
Christ's  
Resurrection.

(33)

Wet ioye of hym myȝte be more  
After suiche sorȝyng'e and swyche sore,  
Ase hyc yseye hine feye, 195  
þanne isiȝe hyne come to lyue aȝen,  
And euereft more alyue to ben,  
And neuere eft to deyȝe ? 198

(34)

þat he was lyf and strengþe and myȝte,  
And þat he kedde on Estre nyȝtte,  
Al ine þe dawyyng'e : 201

whereby He  
showed that  
He was life,  
and strength,  
and might.

175. *Alyue*, read *Al yue* ? cp. p. 123, l. 253, *Al ine ioye was hyre mende*.  
—*chylde-hode*, MS. *-hōp*, the þ not quite distinct.

183. Read *Of hyre chylde þe gode* ? cp. p. 126, l. 348, *iesus þe gode*.

186. *For*, until (Matzner), MS. *For*.

197. Omit *And* ?

The earth quaked,	Al þa[t] was an erthe schok, And heuene aboue vnder-toke Hys holy vppe-rysynge.	204
	(35)	
and angels from heaven in white garments [leaf 202] proclaimed that He was risen.	þar down come aungeles whyte inc wede, And þat he was aryse hy sede, And hare sawe was trewe ; þat he ne laye nauȝt vnder molde For to a-saye, ho so wolde, þane stone hye ouer-þrewe.	207 210
	(36)	
Then it proved true what the angel had said to her,  that 'God is with thee.'	þaȝ þat he ine hys manhoþ deyde, <i>Dominus tecum</i> þat a seyde, þo þe aungel here by-redde, (þat hys to seggene "god es myȝtte"), Ine ryȝte soþe hyt moste sitte þet god-hoþ wel hyt kedde.	213 (125) 216
	(37)	
This joy of Our Lady's was so much the greater as she shared it with all her friends.	Nedde oure leuedy þyse blysse a-lone, Ac al hyre frendes in hyre mone, So meche was here þe more ; For more hiȝs blysse god and clene Among frendes to habbe ymene, After sorȝynge and sore.	219 222
	(38)	
	O þat hy were blyþe, þo hye (here) seȝen So glorious alyue, wyþ here eȝen, þet hy yseye er ine paygne ! Furste a schewed hym wyþ a fayre chaunce To here þet hys ensample of repentaunce, Marye magdaleyne.	225 228
	(39)	
He showed himself true to Mary Magdalen,	And so-hyseye hyne peter, and seþenes hy alle, And þer thomas of ynde, a k[n]owes yfalle, Groped hys holy wounde ;	231
and after, to all the apostles.		

214. MS. *godes myȝtte* ; *myȝtte* = *mytte*, *myd* þe.215. *sitte* ; Mätzner *fitte*, i. e. *fizte*, fight.223. *here* MS. ; Wr. *were* (omitted by Mätzner).—*seȝen*, MS. *siȝen*.229. *hyseye* = *yseye* = *yseȝ*, saw ; MS. *hygeye*, Mätzner *hygedde*, hied.—*seþenes*, first *e* resembling *o* ; Wr. *soþenes*, Mätzner *sothes*.230. *k[n]owes*, corrected by Mätzner.231. *Groped*, MS. *Croped* ; cp. l. 240.

þare he fond flesch and blod myd þe bones,		Thomas,
An nou he gan to crye loude for þe nones :		having
“ My lord ich abbe y-founde.”	234	touched His
(40)		wound,
		cried :—‘ My
		Lord, I have
		found Thee !’

Houre lord hym auswerde in þet cas :		But Our Lord
“ þou leuedest, for þou seze me, thomas,		answered :—
þat þou me haddest y-founde ;	237	‘ Blessed are
Ac, thomas, ich þe telle, yblessed hy beþ,		those that
þo þat ou me by-leueþ and nauzt me seþ,		[leaf 202, bk.]
Ne gropyþ none wounde.”	240	believe in
		Me, and do
		not see Me.’

(41)		
To þyssere ioyen scholle by yleyd	(126)	To this joy
Alle þe ioyen þat moze be yseyd,		are to be
Ine wyttes oþer in mende,	243	referred all
Fram crystes resurreccioun,		her joys
Wat comeþ hys ascensioun		from Christ’s
At fourty dazen ende.	246	Resurrection
		until His
		Ascension.

(42. iv.)		
þE ferþe ioye telle ich may,		The fourth
þat fel opon þe holy þoresday,		joy she felt
Opone a mounteyne heze ;	249	on Holy
Hi sez ihesus, and oþre some,		Thursday
Of flesch and blod of hyre ynome,		upon a
Op in-to heuene steze.	252	mountain,
		when she saw
		Jesus ascend
		into heaven,

(43)		
Al ine ioye was hyre mende,		
þo hy seze here and oure kende,		
Ihesus, hyre leue sone,	255	
In-to þe blysse of heuene sty,		
To agredey worþy scholde hy be		there to pre-
At hyre assumpcioun[e].	258	pare her own
		assumption,

(44)		
And zet ne were hyt nozt y-noz		
One to agredey hyre loo3		
And hez ine heuene blysse,	261	

246. *dazen*, MS. *sazen* (Wr. corr.).

249. *mounteyne*, MS. *mountc yne*.

250. *Hi* (not *he*) in MS.

254. *þo*, MS. *So*.

261. *And* (= *an*) *hez*.

247. *þe ferþe* in MS.

257. See note.

and also our places,	Ac oure also, hyt nis non oþer, For he hys oure kende broþer, þat leue we to wysse.	264
	(45)	
it being our own fault if after death we do not [leaf 263] get there with Him.	Ine hym ne schal hyt nauȝt lang <sup>r</sup> be þat we to hym ne scholle te, Wanne we scholle wende hennes ; Ac schel on ous, þat beþ onkende, (127) Ne draȝeþ nauȝt hys loue to mende, And wreþeþ hyne wyþ sennes.	267 270
	(46)	
He will come down again on Dooms- day,	And ȝet he hys milde and sparyeþ some, And ase he wente op, he wole come A domesday wel bryȝte,	273
to judge and reward men according to their deeds.	For te trye manne dede, And after dede ȝiue mede And iugement to ryȝtte.	276
	(47)	
In order to become Christ's com- panions in heaven, let us avoid sin,	Betere red nys þer non here For to be crystes yuere, And hyȝ ine heuene blysse,	279
and crave the help of God and Our Lady,	Bote felpe of senne to by-vly, And bydde god and oure leuedy þat hy ous helpe and wysse.	282
	(48)	
who is so powerful, and,	For hyre poer nys nouȝt y-lessed, Ac toup alle oþren hys y-blessed, Soþe wyf and mayde ;	285
as the Gospel tells us, 'Blessed among women.'	Ase þat godspel telleþ ous, <i>Benedicta tu in mulieribus,</i> Elizabeth hyt sayde.	288
	(49)	
All her joys on Whit- sunday,	Al here ioien a lok-sounday, And alle þe þat me aspye may, þat hyre and erþe felle,	291
and from the time of Christ's Resurrection until her assumption belong to this.	Al fram crystes ascencioun, Al wat comþe hyre assumpcioun, To þyssere lounȝy schelle.	294

265. *schal*, MS. *schalt* (Mätzner corr.). 274. *trye*, MS. *crye*.280. *felpe* (not *folpe*) in MS. 291. *and* = *an*.



(50. v.)

<b>þ</b> E fyfte ioye of oure leuedy	(128)	Of the fifth joy of Our Lady man knows no
Not er[þ]lych man hou hyt may hy,		
Ne þer-of [may] more aspye,	297	[leaf 203, bk.] more than
Bote þat þe gloriouse beerde		that the glori-
Out of þyse world (þe) gloriouse fenle,		ous bride
Wyþ greate melodye.	300	gloriously departed from this world,

(51)

One-couþ to þe, man, hys þes figure,		
For þe offyce of hyre sepulture		
Was al an heuene gyse ;	303	in heavenly wise.
And toller hys man to heuene speche		
þanne be a best, þaz man hym teche		
Reyson and mannes wyse.	306	

(52)

þer-fore nys þer-of naut y-wryte,		
For man ne mot nouȝt her y-wyte		
Wat hys so heȝ a steuene ;	309	
Ac holy chereche der wel by-knowe		
þat hy ne þolede none deapen þrowe,		
þat loweþ þat lyf of heuene.	312	

(53)

Hyt hys y-wryte þat angeles brytte		It is writen that angels
To holy manne deape alyȝte		descended to
[þet] her an erþe leye ;	315	holy men dying on earth ;
In holy bok' hys hyt inome		
þat god hym self a wolde come,		
Wanne hy scholde deye.	318	

(54)

þer-hye we mowe wel y-wyte,		and it may be assumed
þaz þer be nauȝt of y-wryte,		that Christ Himself,
þat cryst hym self was þere ;	321	
Myd hym of heuene þe ferede,	(129)	with the heavenly host, came down to lead
þe eadi leuedy for to lede,		the blessed Lady away,
Most here no fend offere.	324	

299. (þe) omitted by Mätzner.

311. *þrowe*, MS. *þrowe*.

312. *loweþ* = *loweþ*, MS. *lower*, Mätzner *lowerth*.

320. *be* MS. (Wr. *he*, Mätzner corr.).

## (55)

body and  
soul,

[leaf 204]

Hy wente vppe, my leue broþer,  
 In body and soule, hyt nys non oþer,  
 For cryst hys god and kende : 327  
 þat body þat he tok<sup>t</sup> of hys oʒen,  
 Hou mytte hyt ligge a-mang<sup>t</sup> þe loʒen,  
 Wyþ-oute honour and mende? 330

## (56)

up into His  
dwelling.

þanne ich dar segge mid gode ryʒte  
 þat alle þe court of heuene alyʒtte  
 Attare departyng; 333  
 And cryst hym self aʒeins hyre com,  
 And body and saule op wyþ hym nom  
 In-to hys wonyng. 336

## (57)

There she is  
queen,and will not  
let us perish,  
I hope; for  
He that is  
the well of  
bliss, is  
altogether  
compliant  
to her will,

þat hy hys quen, ase ich er mende,  
 Here grace hy may doun to ous sende,  
 Hire ioye to fol-uelle. 339  
 Ich hope hy nele nauʒt let ous spylle,  
 For he hys al to hyre wyll  
 Of ioye þat hijs þe welle. 342

## (58)

being the  
fruit of  
her womb,as Elisabeth  
said to her.

For of hyre wombe he hys þat frut,  
 Were-of þes angeles habbeþ hare dut,  
 And men hare holy fode; 345  
 Elisabeth, hy sede þys :  
 “*Et benedictus fructus ventris*  
*Tui, iesus þe gode.*” 348

## (59)

Let us pray  
her to bring  
us out of  
trouble.

Of songe hys to þen ende y-brout, (130)  
 Ase þou hest, soster, me by-soʒt,  
 Ase ich hene myʒtte frede. 351  
 Nou syng<sup>t</sup> and hyde þe heuene quene  
 þet hy ous brynge al out of tene  
 At oure mest[e] nede. AmeN. 354

Oretis pro anima *Willelmi* de Schorham,  
 quondam vicarii de chart iuxta Ledes.

337. *þat*, read *þar*; cp. p. 113, l. 417. 342. *þat hijs* repeated in MS.349. *Of*, Mätzner *O* (*a*, indefinite article).

VI. [On the Virgin Mary.]

(1)

<b>M</b> Arye, mayde mylde and fre,	(131)	[leaf 204, bk.]
Chambre of þe trynyte,		Mary, Virgin,
One wyle lest to me,	3	Chamber of
Ase ich þe grete wyþ songe ;		the Trinity,
þaȝ my fet on-clene be,		listen to my
My mes þou onder-fonge.	6	song !

(2)

þou art quene of paradys,		Thou art
Of heuene, of erthe, of al þat hys ;		Queen of
þou bere þane kyng <sup>t</sup> of blys,	9	Paradise,
Wyþ-oute senne and sore ;		Heaven,
þou hast y-ryȝt þat was amys,		and Earth ;
Ywonne þat was y-lore.	12	Bearer of
		the King of
		bliss ;
		our Re-
		deemer ;

(3)

þou ert þe coluere of noe,		the Dove of
þat broute þe braunche of olyue tre,		Noah,
In tokne þat pays scholde be	15	
By-tuexte god and manne ;		
Suete lenedly, help þou me,		
Wanne ich schal wende hanne.	18	

(4)

þou art þe bosche of synay,		the Bush of
þou art þe rytte sarray,		Sinai ;
þou hast ybrouȝt ous out of cry	21	the true
Of caleng <sup>t</sup> of þe fende ;		Sarah.
þou art crystes oȝene drury,		
And of clauyes kende.	24	

5. MS. *fet en on clene*, *en* underdotted.

	(5)	
Thou art David's Sling, thy Son is the Stone; thou the Rod of Aaron;	þou ert þe slinge, þy sone þe ston þat dauy slange golye op-on; þou ert þe 3erð al of aaron Me dreye ise3 spryngynde: Wytnesse at ham euerechon þat wyste of þyne chyldyng.	(132)  27  30
	(6)	
[leaf 205] the Temple of Solomon; Wonder of Gideon; Gladder of Simeon;	þou ert þe temple salomon, In þe wondrede gedeon, þou hest ygladed symeon Wyþ þyne swete offrynge In þe temple atte auter ston, Wyþ ihesus, heuene kyng.	  33  36
	(7)	
Judith, the Fair;	þou ert judith, þat fayre wyf, þou hast abated al þat stryf, Olofernes wyþ hys knyf Hys heuede þou hym by-nome; þou hest ysaued here lyf þat to þe wylle come.	  39  42
	(8)	
Sweet Hesther, chosen Queen of Ahasuerus, the mighty King.	þou ert hester, þat swete þyng, And asseuer, þe ryche kyng, þey heþ ychose to hys weddyng, And quene he heþ a-uonge; For mardocheus, þy derlyng, Syre aman was y-honge.	 45  48
	(9)	
Thou Ezechiel's Gate of Steel;	þe prophete ezechyel In hys boke hyt wytnesseþ wel, þou ert þe gate so stronge so stel, Ac euere y-schet fram manne; þou erte þe ry3te uayre rachel, Fayrest of alle wymman[ne].	  51 (133) 54
fair Rachel;		

41. *lyf*, MS. *lef*.45. *þey* = *þe*.46. *he*, read *þe*?47. *For*, not *In* (Wr.), is the reading of the MS.

(10)

By ryȝte toknyng þou ert þe hel  
 Of wan spellede danyel;  
 þou ert emaus, þe ryche castel,  
 þar restep̃ alle werȝe :  
 Ine þe restede emanuel,  
 Of wan y-spekep̃ ysaye.

57

the hill  
 spoken of  
 by Daniel  
 (ii. 35);  
 Emaus,  
 resting-place  
 of all wearied  
 ones.  
 In thee rested  
 Emanuel.

60

(11)

Ine þe hys god by-come a chyld;  
 Ine þe hys wreche by-come myld,  
 þat vnicorn þat was so wyld  
 Aleyd hys of a cheaste :  
 þou hast y-tamed [hyt], and i-styld,  
 Wyþ melke of þy breste.

63

[leaf 205, bk.]

Thou hast  
 tamed the  
 wild unicorn;

66

(12)

Ine þe apocalyps sent Iohn  
 Isez ane wynman, wyþ sonne by-gon,  
 þane mow[*u*]e al onder hyre ton,  
 I-crowned wyþ tuel sterre;  
 Swych a leuedy nas neuere non,  
 Wyþ þane fend to werre.

69

thou art the  
 woman seen  
 by St. John  
 in the Apoca-  
 lypse (xii. 1).

72

(13)

Ase þe sonne takeþ hyre pas  
 Wyþ-oute breche þorȝ-out þat glas,  
 þy maydenhod, on-wemmed hyt was  
 For bere of þyne chylde;  
 Nou, swete leuedy of solas,  
 To ous senfolle be þou mylde.

75

As the sun  
 passes  
 through  
 glass without  
 breaking it,  
 so was thy  
 maidenhood  
 unviolated  
 by the birth  
 of Christ.

78

(14)

Haue, leuedy, þys lytel songe, (134)  
 þat out of senfol herte sprong;  
 Aȝens þe feend þou make me strong,  
 And ȝyf me þy wyssyng;  
 And þaȝ ich habbe y-do þe wrang,  
 þou graunte me amendinge.

81

Make me  
 strong  
 against the  
 fiend, and  
 grant me  
 amendment  
 of my sins!

84

Oretis pro anima domini Roberti  
 Grosseteȝte, quondam Episcopi Lincolniae.

60. *wan y-spekep̃*, MS. *wany spekep̃*.65. *y-tamed*, MS. *y tamend*, *n* underdotted.70. *tuel*, twelve; same form p. 61, l. 1726.71. *Swych*, MS. *swyl*.83. *wrang* [: *strong* : *sprong* : *songe*]. The true Mid.-Kent forms are :  
*wrang* [: *strang* : *sprang* : *sung*].

## VII. On the Trinity, Creation, the Existence of Evil, Devils, Adam and Eve, &amp;c.

	(1)	
[leaf 206]	<b>I</b> N holy sauter me may rede	(135)
	Hou god þourwe þe prophete sede,	
	Dauid, y-wysse,	3
The fool says in his heart: 'There is no God';	þat fol in hys herte sede :	
	'þer nys no gode,' dar man nauȝt drede	
	To don amys.	6
	(2)	
and I fear that there are many such fools,	Seþþe hyt hys so, hyt hys grete doute	
	þat þare be woxe of þare route	
	Mani a fol,	9
	þat wenepȝ ryt, wyþ-oute mysse,	
	þat þer nys god ine heuene blysse,	
	Ne helle pool.	12
	(3)	
	þat eny soche be crystene man,	
	God for-bede ! and nauȝt for þan,	
	We y-soepȝ al day	15
even Chris- tians.	þat menye y-crystnedde were,	
	Fareþ ryt ase hy nere	
	Nauȝt of þe fay.	18
	(4)	
	And manye of ham þat bepȝ so fel[l]e,	
	þat þaz me godne scele hem telle,	
	Nauȝt hyȝt ne ganþ :	21

4. Read *þat* [þe] *fole* ?7. *Seþþe*, MS. *þesse*.9. MS. *Mani and folc*.12. *helle*, MS. *lelle*.15. MS. *wey soep*.16. Kölbing proposes to put a colon after *day* in l. 15, and to write *menye þat*.21. *ganþ*, read *geuþ* (for *geinþ*) ? See note.

Aȝen hy clappeþ þys and þat,  
And manye of ham not neuere wat,  
Ne wat he menþ. 24

(5)

To sechen hyt hys wel lytel prys (136) It is of little  
use reasoning  
with them.  
Reyson to telle, þet hys y-wys,  
Ac lete ham be ; 27  
For, bote hy take a betere fay,  
Atte last hy goþ to schame a-way,  
Me may hyt see. 30

(6)

Ac ȝef þou weunst, man, þat errour, [leaf 206, bk.]  
þat þare ne be no sauueour  
Ne oþer lyf, 33  
And hyt be for de-faute of lore,  
Lest now wat ich segge more, But, if you  
are ignorant,  
Wyþ-oute stryf. 36

(7)

And ȝef þou [be] ylered man,  
And onderstan[s]t ȝet al for þan  
No god ne be, 39  
Ich acȝy þe a questioun,  
And, ase hyt longeþ to reysoun, let me ask  
you a  
question :  
And-swere þou me. 42

(8)

þe erthe hys heuy, wyþ-oute wylle,  
þat wey y-seoþ, and by al stylle  
To gonne þrop. 45  
Wat, hou fareþ hy þat hy nasynkeþ,  
Ase here kende were, hyt þynkeþ ;  
Ho halt ys op ? 48 Who holds  
the heavy  
earth up that  
it does not  
sink ?

25. *sechen* (dat. plur.), Kölbing *sech*.

28. *For*, Kölbing *Ac*.

35. *h* (underdotted) after *wat* in MS.

37. *be* supplied by Wright.—*onderstan[s]t*, in the following line, would rather suggest the ind. *art* (*crt*), but change of mood is found elsewhere.

44. *wey* = *we*.

47. *þynkeþ* in MS. (Wright *þenkeþ*).

48. *Ho* = *who*.

## (9)

It has been  
answered;  
there is no  
need of sup-  
porting it,  
seeing that it  
is solid and  
bottomless.

Herto me seyþ, and heþ ysed,  
To healde hy op hyt nys no ned,  
Ne neuere nes, 51  
For chisel, grauel, stoness harde, (137)  
Ande here depnyssse ryȝt downwarde  
Hys endeles. 54

## (10)

This is false,  
as can be  
proved

þat þat be fals me may aspye  
By wytnesse of philosophye  
And clerkes fele; 57  
And fals ich may hit prouie wel,  
þer hyt hys ned, and were ich schel,  
By pysse skele. 60

## (11)

[leaf 207]  
by the revo-  
lution of the  
sun, moon,  
and stars

þe sonne and monne and many sterren  
By easte aryseþ, swyþe ferren,  
Ase ham y-worþe; 63  
By weste hy grendeþ, alle pyse,  
And comeþ aȝen þer hy aryse  
Al vnder forþe. 66

## (12)

around it.

þos myȝt wete wel, wo-so wolde,  
þe wolkne by-cleþþ al þe molde,  
And so hyt doþ; 69  
Ne may hy nauȝt þanne be endeles  
þat þos be-go so hys and wes,  
An þat hys souþe. 72

## (13)

So there must  
be a supreme  
Power that  
holds up the  
earth,

and the stars  
revolving  
round it.

Ac saye ryȝt þos—and ich afowe  
þat euerech man hyt moȝt alowe  
þat reson hent:— 75  
Hyȝt hys a myȝt of alle myȝtte  
þat halt op þerþe and sterren bryȝte  
Aboute itrent. 78

55. þat þat, Kölbing; MS. þaȝ þat.

60. skele, MS. skylc.

61. monne or mounne?

71. wcs, MS. was.



(14)

þys ilke mytte, for hyt wel may,	(138)	This Power brings forth a divine Wisdom that disposes and orders every- thing.
Bryngeþ forþe a wyt of swete aray,		
þet no swech nys ;		81
For al þat hys an heȝ and loȝe		
Hit schift and ditteþ ase hys oȝe,		
And so hyt hys.		84

(15)

Wat makeþ sonne, mone, and sterren	
To certeyn go, aboute and ferren,	
And faylleþ naȝt ?	87
Hyt mot wyt and wysdom, neade,	
þet of þe mytte þet ich er sede	
Hys forþe araȝt.	90

(16)

Nou þou sixte wel hou hyt syt,	[leaf 207, bk.]
þys ylke myȝte and eke þys wyt,	
In oure boke :	93
þe mytte hys fader of oure crede,	
Wysdom þe sone, for wytti-hede	
þat he forþ toke.	96

(17)

Euer was þys ylke myȝtte,	and as the Power is eternal,
And euer worþ, bye gode ryte,	
Ne say nauȝt nay !	99
Hou mytte hyt [cesse], and eft by-gynne,	
þet nede neþ of none gynne,	
Ac al do mey ?	102

(18)

And ase hyt hys by-fore y-nome,	
þaȝ þat wyt of þe mytte [come]	
By kende wey,	105
þat wyt was euere napeles,	(139)
þe myȝtte nys neuer wytles,	so is the Wisdom.
Ne by ne may.	108

87. *naȝt*, MS. *nouȝt*.

100. *cesc* (or *deȝe*) supplied by Kolbing; *cesse*, p. 92, l. 207.

	(19)	
This is in accordance with the Athanasian Creed, sung at church nearly every day:	Her-to acordeþ oure fay,	
	þat holy cherche neȝ eche day	
	Wel merye syngeþ,	111
	Ine a songe ofte by note	
	‘ <i>Quicunque uult</i> ’ þet hys y-hote,	
	Ryȝt ase me singeþ.	114
	(20)	
	For þer hyt of þe uader seȝþ,	
	And of þe sone to-gadere leyþ,	
	In boke yset :	117
‘The Son is of the Father alone : not made, or created, but begotten.’	‘þe sone hys of þe fader alone	
	Engendred, nauȝt ymad of mone,	
	Nef oþe[r] wet.’	120
	(21)	
[leaf 208] Do not think too much about this extraordinary pro-creation,	Folye hyt hys to meeche to þenche	
	Of þe engendrure, and þynne adrenche,	
	Of fader and sone :	123
	So ase hy beþe, [hy] euer were,	
	And soche by-ȝete neuere nere	
	Elles ine wone.	126
	(22)	
	Ac nauȝt forþ þan, þat hyt be soþ	
	Holy cherche to wytene doþ,	
	We wyten hyt wel ;	129
but believe it.	Ilef hyt, oþer þou ert by-caut,	
	For ho þat nele by-leue hyt nauȝt,	
	To helle he schel.	132
	(23)	
	And þelke sone ȝet napeles	(140)
Father	Ryȝt ase þe fader hys endeles,	
	Ase myȝt and wyt :	135
and Son are eternal.	Ȝef euer was [fader], euer was sone,	
	For beþe reysoun and eke wone	
	Aloweþ hyt.	138

114. *singeþ*, Kölbing *pingþ*.120. *Nef* = *ne of* ; *wet*, MS. *wat*.121. *þenche*, MS. *þynche*.122. *þynne* = *þe ynn* ; or shall we read *þrynn* ?124. [*hy*], so also Kölbing.127. *forþ þan* = *for þan*.

(24)

Nou we habbeþ uader and sone,  
 Ase hye beþ ryzt ine persone,  
 And þan-cheysoun. 141  
 Wat may þe holy gost nou be?  
 Persone þrydde in trynyte,  
 Nou herkne reysoun. 144

The third  
 person in the  
 Trinity is the  
 Holy Ghost.

(25)

þou sixt þet al þat farþ aryzt,  
 Be hyt þyster, be hyt lyzt,  
 To acord hys wyue; 147  
 For 3ef þer were werre a-boue  
 Amang þe sterren, and no loue,  
 Al hy to-dryue. 150

For, as the  
 economy of  
 the Universe  
 depends on  
 love and  
 harmony,

(26)

And bote a truwe loue come  
 Of þare myztte and þa wysdome,  
 Ne myzt hyt by; 153  
 And ryzt of ham he moste come,  
 For werof elles te be y-nome  
 Can non ysy. 156

[leaf 208, bk.]  
 so a true Love  
 must spring  
 from the said  
 Power and  
 Wisdom,

(27)

Euer-to lef þat loue were,  
 For myztte and wysdom neuer nere  
 Wyþ-oute acord; 159  
 For 3ef acord hem hedde yfaylled, (141)  
 Ar ayder oþer hedde a-saylled  
 Wyþ wykked word. 162

that could  
 never have  
 been without  
 concord;

(28)

Hou scholde myztte maky wrake,  
 Oþer eny descord onder-take  
 Wyþ o3e wyt? 165  
 So nest, ac euer weren hy :  
 þanne moste loue euer by,  
 Nou þou sixt hyt. 168

and as they  
 are eternal,  
 so must  
 Love be.

147. *wyue*?

148. *werre*, Kölbing; MS. *weyre*.

152. *þa*, Kölbing *thare*. 161. *Ar* = *harr*.

165. *o3e*, MS. *e3e*.

166. *nest* = *nes* *it*.

	(29)	
This Love is the Holy Ghost, who, as the Creed has it,	þys loue hys self þat holy spyryt; þer-to acordeþ holy wryzt Ine þylke songe þat ich was embe, [of] oure faye, þat holy cherche singeþ a daye At pryme longe :	171  174
	(30)	
'proceeds from the Father and the Son :	' þe holy [gost] of [þe] fader ryche And of þe sone, of oper ylyche, So he for[þ] comeþ ; Noþer by-ȝete, ne forþe i-wrozt Of aȝt þat hys, ne forþe of noȝt' :	177  180
not begotten, nor created ;	By lawe hyt nomeþ.	180
	(31)	
[leaf 209]	And euer was þat holy spyryzt, þat ylke songe wytnesseþ hyt, And more þer-to :	183
and is co- eternal with them.'	þat he schal by, and hys, and was Ase fader of heuene ryzt endeclas, And sone al-so.	186
	(32)	
These three are really one :	ȝet oure by-leaue wole onder-gon þat þyse þre beþ ryzt al on, And nys no wrong' ; þaȝ hy be ine reyson dyuers, O god hyt hys, and stent in uers Ine þulke songe.	(142)  189  192
though diverse in person,		
	(33)	
and in their operations,	þaȝ myȝte, wysdom, and eke loue, Hy þre by, ase ich sede a-boue, Diuers ine werk', Ine hem self o god hy beþ ; Nys non þat aȝt elles y-seþ So god [a] clerke.	195  198
yet one God.		

177. *comeþ*, MS. *comþe* [: *nomeþ*, 2 plur. imperat.].178. *by-ȝete*, MS. *by-hete*.179. *forþe*, Kölbing *formed*.—*noȝt*, MS. *nauȝt*.184. *he* (or *hyt* ?), MS. *hy*.185. *Ase*, MS. *þat*.190. *reyson*, read *persone*? See note.191. *and*, Kölbing *asc*. 195. *werk'*, MS. *work'*.

VII. *Why the Three Persons of the Trinity are one God.* 137

(34)

And napeles ofte hy beþ y-blent,  
þyse clerkes, wyþ here argument,  
Ande gynneþ leze ; 201  
Hare oze wyt, hyt hym by-kecheþ,  
þat god so sotylleche secheþ,  
þat syt so heze. 204

(35)

þe fader hys god, for he may al ;  
þe sone hys god, for he wot al,  
Wyþ-out[e] crye ; 207  
þe gost hys god, þat oneþ al,  
þet ne beþ hy bote o god al,  
Nauzt godes þry. 210

Why Father,  
Son, and Holy  
Ghost are  
each God.

(36)

þaȝ myȝtte be to þe fader yleȝd,  
And wysdome of þe sone yseyd,  
And loue þe gost, 213  
þet beþ hy þre of one myȝtte, (143)  
Of one wytte and loue lyȝtte,  
þorȝ fay þe hyt wost. 216

[leaf 209, bk.]  
And though  
power be  
attributed to  
the Father,  
and wisdom  
to the Son,  
and love to  
the Ghost,  
they are all  
of one power,  
and wisdom  
and love.

(37)

Nou þou syxt wel þat encheysoun  
Of oure by-leue, and eke reysoun,  
þet o god hys ; 219  
þef þou þenkest forþer hou hyt may be,  
Go nauzt to niȝ hys maieste,  
To þenche amys. 222

Do not go too  
near God's  
majesty  
in reflecting  
further on  
this mystery.

(38)

[N]Ou hys al þys by skele ondo,  
And by-leaue alegged þer-to,  
þat god hys lie. 225  
Nou we moste y-wyte more,  
Of þyse worldle some lore,  
Hou hyȝt may be : 228

199. *y-blent*, MS. *y blendt*, *d* underdotted.

202. *by-kecheþ*, MS. *by ch* (underdotted) *kecheþ*.

205. *al*, MS. *alle*, *le* underdotted.

206. *god*, Kolbing ; MS. *sweete*, see note.—*al*, MS. *all* (second *l* underdotted).

211. *þe* over the line.

213. Kolbing supplies *of* after *loue*.

216. In MS. this line is written in the margin.—*þe*, weakened form of *þou*.

201. *leze*, MS. *lyc*.

## (39)

Did the  
World also  
exist from  
eternity?

Wader þy[s] worldle euer were,  
Oþer a some tyme nere,  
And þo by-gan? 231  
Euerte mytte hy nauzt by,  
Ich schal þe telle reyson wy,  
Soþe ase ich can. 234

## (40)

For godes myzte, ande eke hys wyt,  
And eke hys wyll, to soffry hyzt  
So were woȝ; 237  
For he hys almytty, ase ich er sede,  
Al-wys, and wyl ine god-hede,  
þet hys ynoȝ. 240

## (41)

[leaf 210]  
No: God's  
omnipotence,  
and supreme  
goodness  
entailed that  
He should  
create it,

Ac ȝef he nedde þys world y-wrouzt, (144)  
And myzte and couþe, and dede hyzt nouzt,  
Hyt were amys; 243  
Ac hys al-myzte hys of suche entaylle,  
And hys al-wyt, hou mytte hyt faylle  
Of þet god hys? 246

## (42)

and He made  
it out of  
nothing;

He made hyt al, nys hyt non oþer,  
And þat of nauzte, my leue broþer,  
He made hys werke; 249  
For er he a-gounne hys workt so merye,  
Nas noþer fourme ne materye,  
Ne lyzt ne derk. 252

for there was  
neither form  
nor matter,  
light nor  
darkness.

## (43)

Ne acombte nauzt þy wyt any mo,  
To meche to þenche hou hyt was þo,  
Hyt [nys] nauzt worþ; 255  
Hou man hyt myzte wete ich not,  
For so to wytene, ase god hyt wot,  
Comest þou nauzt forþe. 258

229. *Wader* = *whether*, MS. *Fader*.

234. *Soþe*, Kölbing *Soche*.

244. *al-myzte*, MS. *al myzty*.

251. *fourme*, *u* over the line.

253. *any mo*, MS. *and mo*.

232. *Euerte*, Kölbing *Eterne*.

238. *he*, MS. *ȝe*.

245. *al-wyt*, MS. *al mytty*; see note.

247. MS. *al hy* (underdotted).

## (44)

Ac some mey acsy, war god was		But where was God when there was nothing?
þo noþyng of þe worlde nas,		
Ne great ne smal?	261	
þer þe worlde hys nou, was he,		Where the world is now;
And 3et he hys, and euer schal be,		
Ihole ouer al.	264	

## (45)

He hedde nede of none gynne,		
Ne 3et now neþ, to wonye yune,		
þou kepe nym;	267	
3ef þe falþ þrof to be aposed,	(145)	or say, God is not enclosed in the world, but the world is in Him;
Sey, god hys nauzt in þer worlde aclosed,		
Ac hy hys ine hym.	270	

## (46)

þa3 hy nabbe ende ne forþe gol,		[leaf 210, bk.]
3et ouer al he hys y-hol,		and though infinite, He is entire everywhere :
Wyþ-oute drede;	273	
Nauzt o del here, anoþer þere,		
Ase great body, as hyt were,		
þat al hy-3ede.	276	

## (47)

þou wost he may by yþo3t of me		
Alle yhollyche, and eke of þe		
Wel betere, ich plyzte;	279	
He may by wel ine dyners lo3		He is omni- present.
Ryzt al at ones, wel yno3 :		
þat deiþ hys my3tte.	282	

## (48)

þyse worlde he made, as ich er sede,		
Al ase hy hys ryzt nou ine dede,		
And lo3 and he3;	285	
Ine þe gynnyng of holy wryt,		
Hou he hyt made ryzt þer hyt syzt,		
Ich hyt yse3e.	288	

268. *falþ*, MS. *fulþ*.271. *hy*, read *he*!273. *drede*, Kolbing; MS. *crede*.

## (49)

In six days  
He created  
all; heaven  
and earth,  
water

and dry land  
and plants,  
the celestial  
bodies,

/ Ine dazes sixe he made hyt Ryzt:  
Heuene and erthe and wolkne bryzt,  
þæt water te-dyzt, 291  
Tren and gras and erþe dreze,  
Sonne and mone and sterren greyze,  
þæt beþ so bryzt; 294

## (50)

and the  
animals,

and lastly  
man.  
And all was  
good;

Fozeles, fisches ine þe depe, (146)  
Bestes, wormes for to crepe,  
And a last, man; 297  
So þæt hyt was god and sad,  
Al þys world, þæt was ymad  
Of hym þæt can. 300

## (51)

[leaf 211]

for every  
creature of  
God must  
needs be  
sinless by  
nature,

Al hyt was god, wyþ-oute lak,  
Harþ and nesche, wyte and blacke,  
And al þæt wes: 303  
Nedes godes creature  
Moste be ryzt by nature,  
Al senneles. 306

## (52)

since He  
loathes evil-  
doings.

þef quead so were of gode y-nome,  
By ryztte he myztte be wyþ-nome  
Ryzt ase a qued; 309  
þer-fore ne myzte he nauzt do wroþe:  
Ac schrewadnesse beþ hym loþe,  
And hys for-beade. 312

## (53)

Whence then  
comes all the  
evil in the  
world?

And seþþe god self hyt for-beade,  
Wannes comeþ forþe al þæt queadþ,  
So meche þer hys? 315

303. *wes*, MS. *was*.

306. *senneles*, MS. *senues les*.

307. *y-nome*, Kolbing *y-come*.

310. *do*, Kolbing *be*.

311. *hym* altered from *hem*.

313. *And*, Kolbing *Ac*.—*seþþe*, MS. *besse*.



- And wel to donne apayneþ ueawe,  
 Ac hym apayneþ many a screwe  
 To do amys. 318  
 (54)
- þat god hyt soffreþ, hou mey hyt be,  
 Seþþe of so great myztte hys he  
 þet, 3ef ha wolde, 321 Surely, God  
 He myztte uordo þat hys quead, (147) might, and  
 And lete ous libbe, and nauzt be dead? ought to, do  
 Hyt þingþ ha scholde. 324 away with it,  
 and let us  
 live?
- (55)
- Leue broþer, 3ef he so scholde, If He ought  
 By þe syker þat he so wolde, to, He would  
 Ac he hyt nele. 327 certainly do  
 it;
- Ich kan þe telle reyson wy  
 He let y-worþe quead to by ;  
 Nou harkne skele. 330 but I will  
 tell you why  
 He suffers  
 evil to exist.
- (56)
- þat alþer-ferste þat god sehop, [leaf 211, bk.]  
 þat was heuene, þer nys no wop, The first  
 Sop for to telle ; 333 thing He  
 created was  
 Heaven,
- For he hyt made of swyche aray,  
 For alle manere blysse and play  
 þer to folfelle. 336 destined to  
 be the place  
 of perfect  
 bliss.
- (57)
- Ac o blysse hys, nys nauzt folfeld,  
 War-fore þat heuene hys al ydueld,  
 And 3et nou worþ ; 339 But bliss  
 would not  
 be perfect,
- Ac ich schel telle wat hys þat blysse,  
 And so we scholle wyte to wysse  
 Hou quead comeþ forþe. 342
- (58)
- 3ef þe by-falþ auancement  
 Of 3efþe þat þe was yment,  
 Wel blyþe art þou ; 345

316. *apayneþ*, MS. *apanyþ*.

317. *many a screwe*, MS. *manþ ascrewe* (Wright correx.).

319. *mey*, MS. *meny*.

324. Dot after *þingþ* in MS.

337. *hys*, Kolbing *ther*.

339. *worþ*, MS. *worþ*.

344. *3efþe*, MS. *3ef þe*.

343. *auancee-*, MS. *auencee-*.

And 3ef þe falleþ to be eyr  
Of a regne mechel and fayr,  
More hys þy prou. 348

(59)

if the joy of  
conquest,  
than which  
none is  
greater, were  
wanting.

Ac nys no blysse ne no feste (148)  
A3eyns þe ioie of conqueste  
þet hys þor3 god ; 351

Ne meý me more ioie aspye,  
þane wanne a man þor3 pur mestrye  
Kep hys manhod. 354

(60)

And to great defaute hyt were,  
3ef no ioie of conqueste nere,  
So merye hys hy : 357

Nou sixt þou þanne mytte beste  
Hou ioie þat comeþ of conqueste  
Mot neades by. 360

(61)

[leaf 212]  
But where  
conquest is  
there must  
needs be  
strife, and  
some one  
confounded.

Nys gryt stryf wyþ-oute queade,  
And þer conqueste hys, stryf hys neade,  
And som yschent : 363

þanne nys hyt to god no wrangt  
To soffre queade þe gode amangt  
To auancement. 366

(62)

And if there  
were no  
wrong in  
anything,  
there would  
not be strife  
nor con-  
tention, nor  
victory  
either, and  
so the glory  
of Heaven  
would have  
beendeficient.

For 3ef quead nere in none þynge,  
þer nere stryf ne contekyngne,  
Ne no wyþ-sey ; 369

And 3yf stryf nere, ne victorye,  
So scholde ine heuene [faylly] (þat) glorye,  
Ac hyt ne meý. 372

(63)

There must  
therefore  
have been  
some one  
who,

þerfore þer hys a maystre schreawe,  
Wyþ hym mo beþ, and þet nauzt ueawe,  
And neades mote ; 375

369. *no*, Kolbing *nouzt*.

371. *þat* omitted by Kölbing. Bøddekker proposed to write—*Hou scholde me haue þat glorye*.

372. *t* in *hyt* indistinct in MS.

373. *maystre*, MS. *mastrye*.

VII. *Why Evil is. Lucifer began it: his War in Heaven.* 143

For he hys heaued of schrewednesse,	(149)	being chief of
As god hys cheaf of alle godnesse		evil, as God
And alle bote.	378	is chief of

(64)

Hou mytte schreawdnesse by,		began doing
Bote scherewen were hy		wrong,

þat hy first þouzte ?	381
-----------------------	-----

For god ne dede no quead in dede,		since God
For al was god, ase ich er sede,		Himself
		could not
		have done it.

Al þat he wroute.	384
-------------------	-----

(65)

þes ilke screawe so hys lyzt-barn,		And that was
þat in-to helle god at-arn		Lucifer,

First for hys prede ;	387
-----------------------	-----

Ae god hyne makede fayr yno3,	
Bryzt ande schene, and he3est in lo3,	
First ine hys dede.	390

(66)

Ae are he were y-mad parfyt,		[leaf 212, bk.]
Ase gode soffrede hyzt,		who waxed
		proud, and,

He waux wel proud :	393
---------------------	-----

He wolde sette hys sete ryche		wanting to
Of north half, and be god ylyche,		be like God,
To be a-lowed.	396	

(67)

And so he werry first by-gan		first began to
Wyþ gode ine heuene, and 3et te þan		make war in
		Heaven,

Oþer wel fele,	399
----------------	-----

Wyþ hym þat helde wyþ alle myztte,		he and his
Angeles þat god hedde ymad bryztte		adherents.

In alle wele.	402
---------------	-----

(68)

þys by-ganne schrewednesse	(150)
----------------------------	-------

Op an he3, ine heuene blysse,	
þe ferste day ;	405

380. *hy*, MS. *by*. 383. *For*, Kölbing *But*.

385. *lyzt-barn*, MS. *lyzt barn*. Kölbing reads the two lines :—*Thes ilke screawe so hyzt: lyztbere, That god drove into helle fere* ; but see note.

387. *First*, Kölbing *Than*. 388. *Ae*, Kölbing *For*.

395. *north*, MS. *norch* (Wright corr.).

398. *te þan*, Kölbing *by than* (temporal).

144 VII. *Why Evil is; and why the Angels were not all good.*

	Hyȝt moste neades for þe glorye, Elles hedde y-faylled fyctorye, Ac hyt ne may.	408
	(69)	
But they were all driven out with Lucifer.	Ac alle hy weren ydryuen out, Wyþ lucyfer þat was so stout, þorȝ godes myȝtte ;	411
Those, how- ever, who did not side with the left, grew stable, so as never to sin.	Hy þat ne hylde wyþ þe left Sta[b]le woxe, þat neuere eft Senezȝ ne myȝtte.	414
	(70)	
Two reasons there are why the Angels had not been made perfect first:	Tuo skeles beþ, þat me may wyte, þat none nere ymad parfyte Ine heuene ferst, Er þe bataylle yended was By-twexte god and sathanas þat now hys werst.	417  420
	(71)	
[leaf 213] one was for the good ones,	O reyson was for angeles gode þat chose aryȝt, and faste stode At þylke dede :	423
that they should through pure conquest earn everlast- ing joy ;	For þat hy scholde, þorȝ pur co[n]queste, Habbe ioye euere to leste For hare mede.	426
	(72)	
the other for the devil and his adherents, that they should be instrumental to the com- pletion of the glory of Heaven, and lose their bliss	þat oþer reyson was for þe deuel, þat he schal to mys wende hys cheuel þorȝ hys malyce, So þat folueld were þe glorye, And hym seelf þorȝ noble uictorye Lys al hy[s] blysse.	429 (151) 432
	(73)	
for the profit of man,	Ȝef hy hade be mad parfyȝt, We nedde y-haued ryȝt no profyȝt Ine heuene a-boue ;	435

411. þorȝ, MS. þorȝr.

414. Senezȝ, MS. Sene ȝȝ.

420. werst, MS. worst.

432. Lys, Kölbing les.

433. hade, MS. heade, first e underdotted.

413. Sta[b]le, so also Kölbing.

428. See note.

VII. *Justification of the eternal punishment of bad Angels.* 145

- Nou schal man be in hare lo3,  
 And habbe ioye and blysse yno3,  
 And pes and loue. 438
- (74)
- And seþþe hyt moste nides by  
 þet soche schrewen were hy,  
 Ase gode hyt mente, 441  
 Hou yst þet hy ine helle slabbeþ,  
 And þare-tou none grace nabbeþ  
 To repente ? 444
- (75)
- Suppose here hijs o iustyse,  
 God and truwe in alle wyse,  
 And wys of rede ; 447  
 And dampneþ þeues for to ordeyne  
 Peys in londe, nau3t fo[r] weyne,  
 Ne for queadhede. 450
- (76)
- Suppose he þat schel hem spylle,  
 And hongeþ hy wyþ grete wylle,  
 And hys wel glad ; 453  
 Ne he neþ reuthe of hys em-cryste,  
 þa3 hy neuere of þeþþe neste :  
 þes hys a quead, 456
- (77)
- For þat he hys mansle3þe pur, (152)  
 Of wylle of mysauenture,  
 To spylle blod ; 459  
 And he þat mente hyt, þat iustyse  
 Hys to preysy in þysse wyse  
 For hys wyl god. 462
- (78)
- So pou sixte þat me may dy3te  
 (Quead for gode, and þat wyþ ry3tte,  
 And so me deþ ; 465

who shall  
 now occupy  
 their place.

But, why  
 are the fallen  
 angels con-  
 demned to  
 hell, without  
 the grace  
 of ever  
 repenting ?

Suppose there  
 is a judge

who con-  
 demns  
 thieves, to  
 secure the  
 peace of the  
 country ;

[leaf 218, bk.]  
 and there is  
 another who  
 ruthlessly  
 hangs inno-  
 cent folk :

this is a  
 wretch,

while the  
 former is to  
 be praised for  
 his good  
 intention.

So bad things  
 may serve  
 for good  
 purposes.

437. *yno3* in a later hand.

443. *þare-tou* = *þer-to*.

450. *queadhede*, MS. *quead heuede*.

454. *reuthe*, MS. *reuche*.—*em-cryste*, MS. *eny cryste*.

455. *þeþþe*, MS. *þef þe*.

457. MS. *mansle3 þe*.

465. *deþ*, MS. *der* (Wright correx.).

And hy þat doþ hyt ine deade,  
 Wyþ hare wyl of schrewed-hede,  
 Dampnable beþ. 468

(79)

Thus God  
 suffered the  
 Evil One  
 to fall into  
 perdition,

þos moze we wel by reysoun scheawe  
 þat, þaz god soffrede such a schreawe  
 Al for to spyllē, 471

Hyt was for gode, ase ich er sede,  
 And lueyfer in hys mysdede  
 Was wykke of wylle. 474

(80)

and suffered  
 his evil-  
 doing, be-  
 cause good  
 came out of it.

And þare-uore dampnable he hys,  
 For he was [glad] to don amys,  
 þo þat he myzte; 477

And god soffred þat ylke dede,  
 For god come þrof, ase ich er sede,  
 Ase god hyzt dyzte. 480

(81)

[leaf 214]  
 Nor was it  
 done by Him  
 out of malice,  
 although He  
 might,  
 through His  
 grace, have  
 disposed the  
 will of Lucifer  
 to choose  
 what was  
 right.

Ne hyt nys of god no malyce  
 þez he hym soffrede lese hys blyse  
 And alle hys wele, 483

Al þaz he þorȝ hys grace myzte (153)  
 Habbe y-don hym wilni þat ryzte;  
 Nou harkne skele. 486

(82)

Hyt onbycome ine eche place  
 3ef ech [þ]yng hadde ylyche grace  
 To ioye and blyse; 489

And ich mey ȝyuen, and eke wyþ-draȝe,  
 Al þat myn hys, by gode laȝe,  
 Wyþ-outē malyce. 492

(83)

For, is it not  
 God's right  
 to grant, or  
 withdraw,

Ne may nauȝt þanne god al-so,  
 War he wyle, hys grace do,  
 And eke wyþ-draȝe, 495

466. *ine deade*, read *in mysdede*? cp. l. 473.

476. [*glad*], cp. l. 453; Kölbing *greedy*, or *glad*.

481. *no*, MS. *ne*.

482. *lese* Kölbing, MS. *lasse*.

483. *And* Kölbing, MS. *In*.

484. *þaz*, MS. *þat*.

491. MS. *myn myn*, Kölbing *myn oȝc*.

VII. *Why God grants and withholds Grace, is His Secret.* 147

3ef he wole, wyþ-out malyce,		His grace as He likes?
And wyþe-oute alle manere uyce?		
Nys þys god laze?	498	
(84)		
3es, y-wys, god laze hys :		* Certainly it is; for it is fit that He
þet hyt be al ase hys wyl hys		should do His
Hyt wyle wel by-come ;	501	will in all things.
Nys non þat conne dyzte hyt bet,		
Al-þaz hyt þenche wel on-net,		
Hys wyl, to some.	504	
(85)		
þer þat god wyle grace 3eue		
Euer to libbe, hyt mot leue		
Ine sauement ;	507	
And þar he wyle hys grace wyþ-draze,		
Nys nauzt malyce, ac hyt hys laze		
And iugement.	510	
(86)		
Ac wy he graunteþ grace to one,	(154)	[leaf 214, bk.]
And soche and oþeren grauntyeþ none,		But, why He
Segge ich ne kanne ;	513	grants grace
Bote þet hys hys priuete		to some, and
Of hys domes in equyte,		none to
Wyþ wyl to þanne.	516	others, is the secret of His judg- ments,
(87)		
For þer nys nouzt of þysse wyllē		
Her to iugy, ac be we styllē,		
We beþ y-leſ ;	519	
For dauyd ous to wyten deþ,		which are a
In boke, þat godes domes beþ		bottomless
A groundlyas pet.	522	deep (Ps. xxv. 7),
(88)		
For hys ne may no wyt areche,		
Bote þo þet hym self wyle teche		not to be
He scheawþ hy,	525	sounded by any man's wit.
498. þys, MS. nys.	501. Omit Hyt?	
505. 3eue, MS. 3yue.		
508. hys, MS. wyþ.		
514. See note.		
516. wyl, MS. wcl.		

And þe he nele, hy beþ pryue :  
 Al þat y-ordeyned heþ he  
 Mot neades by. 528

(89)

Thus the  
 Devil and his  
 adherents are  
 damned to  
 eternal  
 punishment.

þus þe deucl ydampned hys,  
 And wyþ hym al-so þat beþ hys,  
 Deuelen wel mo ; 531  
 For þat þe grace of god him faylleþ,  
 Moche hys þe pyne þat hem eyleþ,  
 And eke þe who. 534

(90)

And this is  
 one of the  
 reasons why  
 they may  
 never repent:

Wy hy ne moȝe, ase ich er sede,  
 Wel repenty of hare mysdede  
 Lest enne skele, 537  
 þat ich schal segge, ase ich can ; (155)  
 Mo beþ, ac þet longy te man  
 Ne beþ nauȝt fele. 540

(91)

[leaf 215]  
 As white is  
 set off and  
 heightened  
 by juxtapo-  
 sition of  
 black;

Swyþe fayr þyngȝ hys þat wyte,  
 And þer by-syde blakȝ a lyte,  
 Wel ydyȝt ; 543  
 þe wyte hyt þe uayrer makeþ,  
 And [hym] selue more hyt blakeþ,  
 And al hyt hyȝt. 546

(92)

as the wise  
 man seems  
 wiser in the  
 company of  
 fools ;

þe wyse man þe wyser semep  
 þer þet menyne foules dremeþ,  
 And no reysoun ; 549

and as in  
 battle it  
 gives more  
 pleasure to  
 see all foe-  
 men fail ;

þe merrer hyt hys ine bataylle  
 þet me sykþ al þe vomen faylle,  
 And fulle a-doun. 552

(93)

so the exult-  
 ation of the  
 blessed in  
 heaven

þys lykyngȝ hys for heuene blysse,  
 þat leste schal wyþ-oute mysse  
 Ase euere mo ; 555

526. *he nele*, MS. *henele*. 527. *heþ*, MS. *beþ*. 534. *who = wo*.  
 539. *ac*, MS. *at*.—*longy*, read *longeþ*? 542. *blakȝ*, MS. *blokȝ*.  
 543. *ydyȝt*, MS. *ydryȝt*. 544. MS. *þe wyte þe uayrer hyt makeþ*.  
 547. *wyse*, MS. *wyser*.—*semep*, MS. *sonep*.  
 551. *me sykþ*, MS. *msykþ*. 555. *Ase*, Kölbing *And*.



VII. *The Devil's work is to breed Strife, Wrath, & Malice.* 149

þar hys so meche þe more merye  
þe deuel ys þat me[y] nauȝt ne derye,  
And helle also. 558

is the greater  
because of  
the existence  
of a Devil  
that can do  
no harm, and  
also of hell,

(94)

Hy þet þer beþ so moȝe ysy  
Wat peryl ascaped beþ hy,  
And be þe blyþere; 561

So þat folueld þe ioȝe nere,  
Bote euere helle pyne were,  
And þrynne wiþere. 564

without  
which their  
joy would not  
be complete.

(95)

Ac wo beþ werþer for to by (156)  
Euer ine helle þanne hy  
þer sech gelt hys? 567  
þenne may be wel þys skele :  
þaȝ grace faylly ham to wele  
No wonder nys. 570

(96)

And ase angesles þe faste stode  
For heuer eft by-come gode,  
And glad an blyþe, 573  
Ryȝt deuelen [so] for screawed-hede  
Euer mo forse scholle brede,  
And wreþe and nyþe. 576

[leaf 215, bk.]  
And as the  
angels who  
stood firm  
became good  
for ever,  
so the devils  
shall for ever-  
more be  
breeding  
violence and  
wrath and  
enmity.

(97)

Ac þo hy hedde ine heuene ytopped,  
Wy nedde hy be ine helle y-stopped  
For euere mo, 579  
Ac Nauȝt her in þys myddelnerde,  
For to maky men offerde,  
And to mysdo? 582

But, why  
have they not  
been locked  
up in hell,  
instead of  
being per-  
mitted to  
terrify and  
tempt men  
here on  
earth?

(98)

For þo hye weren out ycached,  
And ouȝt of hare loȝ arached  
For hare senne, 585

556. þar, read þat ?

557. deuel ys, MS. deuclys.

559. moȝe. MS. morr.

560. beþ, MS. bey.

566. hy, Matzner, Spp. II., s. v. gult, MS. by.

569. wele, MS. wole.

574. Ryȝt deuelen [so], Kölbing Ryȝt [so] deuclen.

575. mo, MS. me (or ine, i-stroke wanting?); see note. 580. Ac, MS. At.

150 VII. *Man was not made perfect, that he might be tried.*

When their place in heaven had become empty,	We moȝe weten hyt wel y-nou þat al ydel was hare loȝ þat hy weren yune.	588
	(99)	
	And one-by-comeleche þyng <sup>r</sup> hyt were ȝef eny loȝ þer lepy were, Seruynde of nouȝt[e];	591
God created man, that he should win it for himself.	þar-fore god made mannes scheftē, þat ylke loȝ al for to crefte, Ase god hyȝt þoute.	(157) 594
	(100)	
But he could not have won the glory without victory.	Ac manne ne mytte nauȝt þe glorie Crefte, wyþ-oute victorye, My leue broþer;	597
	For ȝef he naddle hyȝt þorȝ conqueste, Foluelde ne mytte be hys feste Al ase anoþer.	600
	(101)	
[leaf 216]	þare-fore god made hym god and wys, And mayster ouer al paradys, Ac nauȝt parfyt;	603
Therefore he was not created per- fect, and one tree in paradise was forbidden him.	For o trou þ[r]ynne god for-bead, Ase he nolde nouȝt be dead, Nauȝt take hyt.	606
	(102)	
	And god reyson was þat he nere Nauȝt parfyt, ase oþer were To-uore ysed;	609
And as he was made of earth, it was fit for him to be tried on earth;	Ac, ase he was y-mad of erþe, Ryȝt here an erþe hyt was wel werþe He were asayd.	612
	(103)	
and that is why the devils were not locked up in hell.	þer-fore nas helle nauȝt y-schet, Ne deuelyn þer-inne nauȝt y-det Ine þare crybbe,	615

587. *al*, so also Kölbing; MS. *ase*.

590. *ȝef*, MS. *ȝeȝ*.—*lepy*, the *e* resembling *o* in MS.

593. *crefte*, MS. *crafte*.

607. *he nere*, MS. *heuere*.

614. *y-det*, MS. *y dut*.

596. Read *Crefte* [*al*] ?

611. *werþe*, MS. *worþe*.

For þat hy scholde man asaye  
Waper he was worþe for to deye  
Oþer to libbe.

618

(104)

Ac þo þe deuyl hyt aspyde  
þat man hym scholde þer abyde

(158)

When the  
Devil dis-  
covered that  
man should  
be tempted,

To be assayde,

621

He þouȝte gyle al onder-go,  
For of þet he hadde her ydo

he made up  
his mind to  
use wile;

He was affrayde.

624

(105)

Nas wonder þaȝ he were affrayd,  
For swyþe wel he was auayd

for he was  
afraid of  
what he had  
done before,

Of mannes stal;

627

For after god semblant he bere,

And he þouȝte a þet hym uel er,

seeing that  
man bore  
the likeness  
of god  
upon him.

þo he was ymad.

630

(106)

Ac hys enuie aȝeins man

[leaf 216, bk.]

So great hy-comeþ, þet al for þan

He nolde lette

633

þat he nold[e] man afounde,

And an hym, bote he mytte stonde,

Hys uenym sette.

636

(107)

And dede hym in an addre wede,

þat best was of mest schreuhede,

So he put on  
a serpent's  
dress,

Of alle beste;

639

Hyt moste neades serewed by-come,

þo þat hy[t] hedde ine hym y-nome

Soch a tempest[e].

642

(108)

And he gan to þe trowe glyde

þat was for-boden, al forte abyde

and glided  
on to the for-  
bidden tree.

After hys praye;

645

623. *her* = *er*.

625. *were*, MS. *wede* (corr. Matzner, Spp. II, s. v. *unayen*, erroneously for *auayen*).

629. *uel*, MS. *uel*.

632. *hy-comeþ*, read *by-com*, pret.?

636. *sette*, MS. *sentc*.

152 VII. *How the Devil, as a Serpent, tempted Eve.*

Not daring, however, to assail Adam,	Ac sore hymn drade for to faylly, And dorste nauȝt adam asaylly, Al for to waye.	(159)  648
	(109)	
he turned to Eve, whom he thought to be less steadfast,	Ac wel hym þouȝte þat eue nas Nauȝt so stedefast ase adam was, þat was hyre lord; ;	651
and addressed her out of the tree:	And ase hy come, he gan here knowe, And to hyre speke out of þe trowe þys ylke word :	654
	(110)	
'Why has God forbid- den you to eat of all the fruits in paradise?'	"Leue dame, say me now, Wy heȝ god for-bode hyt ȝow þet ȝe ne mote Eten of al þat frut þat hys Here growynde in paradys To ȝoure bote?"	657  660
	(111)	
[leaf 217] 'We eat of all the trees,' said Eve,	"We eteþ y-nou," quap eue, "y-wys, Of alle þe trowes of paradys, And beþ wel gled ;	663
'but this tree we must not touch,	Bote þys trow mote we nauȝt take, For boþe me and mynne make God hyt for-bede,	666
	(112)	
lest we should die.'	And seyde, ȝef we þer-of ete, We scholde deye, and lyf for-lete And alle blysse."	669
'No,' quoth the fiend, 'you shall not; but God knew well	"Nay," quap þe fend, "ac ȝe ne scholde, Ac he wot fol wel wet he wolde, þat for-bead þys.	672
	(113)	
that your eyes should be opened, and you should be like gods,	He wot wel, ȝef ȝe þer-of toke, Wyþ eȝen scholde ȝe forþ loke Ryȝt ase godes,	(160) 675

656. ȝow Kolbing, MS. *now*.

657. ȝe, MS. *he*.

663. *gled*, MS. *glad*.

670. *ac*, Kölbing *þat*.

673. *He*, MS. *ȝe*.

671. *wel*, MS. *wel wel*.

VII. *Adam and Eve eat the apple, and God questions them.* 153

And conne boþe god and quead,	
And neuer þe raper be dead	
For hys for-bodys."	678

knowing  
good and evil,  
and should  
never die  
for it."

(114)

þos he gan hyre herte ablowe,	
And hy seȝ þat frut ine þe trowe	
Was fayr and god,	681
And et þrof, dame lykerouse,	
And made ek eten hyt hyre spouse :	
Hy weren wode.	684

Thus he  
swelled her  
heart,

and she ate  
of the fruit,  
and made her  
husband  
eat also.

(115)

Anon opened þer boþe hare eȝen,	
And naked þat hy weren y seȝen,	
And woxe of-schamed ;	687
Wyþ leaues hy helede hem þer-fore ;	
Ne mytte hy no leng be for-bore	
To be y-blamed.	690

Perceiving  
then that  
they were  
naked,

they covered  
themselves  
with leaves ;

(116)

Ac þo hy herde god speke,	
Wel sone an hal by-gonne þreke,	
Wer þet hy mytte.	693
"Adam," quap god, "wer myȝtou be ?"	
Queþ he : "lord, þo we herde þe,	
We were of flyȝte ;	696

[leaf 217, bk.]

and when  
they heard  
God's voice,  
they sought a  
hiding-place.  
'Adam,  
where art  
thou ?'

Said Adam :  
'Lord, when  
we heard  
Thee, we fled,

(117)

And nedes moste, lord, to soþe,	
Al for þat we beþ naked boþe,	
Ase uole þynges."	699
Queþ god : "ho haþ y-scheawed ȝou	(161)
þat ȝe beþ boþe naked nou,	
Bote ȝoure Etinges ?"	702

because we  
are naked."

Quoth God :  
'Who has  
made you  
aware of your  
nakedness,  
but your  
eating ?'

683. *madc*, MS. *maden*.

688. *helede*, MS. *helete*.

692. *by gonne þreke* ; Kolbing *by-gonne hy scke*. The two lines probably ought to run thus :—*Ac þo hy herde godes speche*,

*Wel sone an hal hy gonne soche*. See note.

701. *ȝe*, MS. *he*.

702. *Etinges*, Kolbing *doinges*. *E* resembles *O* or *s* in MS. ; but see note.

(118)

Said Adam :	Sede adam wyperlyche to gode :	
	“Nedde ich y-broke nauȝt þy for-bode,	
	Ne nauȝt do so,	705
‘The woman made me break Thy prohibition.’	Nedde þe wymman, lord, y-be	
	þat to felaze þou madest me,	
	Hy dede me hyt do.”	708

(119)

Then said God to Eve :	þo seyde god almyȝty to eue :	
‘Why hast thou thus misled man?’	“Wy madest þou man mys-byleue,	
	And þous mys-went?”	711
Eve an- swered: ‘Woe the while! the serpent has beguiled us.’	Ac þo seyde eue : “so wey þat wyle!	
	þe eddre, lord, wyþ hyre gyle	
	Heþ ous y-schent.”	714

(120)

God then cursed the worm,	þo by-gan god speke to þat worm :	
	“For þou areredst þerne storm	
	And alle þys hete,	717
	Acorsed be þou bestes by-syde,	
	Opone þy wombe þou schalt glyde,	
	And erþe frete.	720

(121)

[leaf 218]	And ich schal makye contekhede	
	By-tuyce þyne and wyues sede,	
	And moche to pleity ;	723
	So schal þy power be by-reued,	
	þat ȝet schal wymman trede þine heued,	
	And þou hyre wayti.”	726

(122)

pronounced to the woman her doom,	So sede he wymman here lere,	(162)
	Hou hy scholde al hyre children bere	
	Ine sorȝe and stryf,	729

708. *Hy*, MS. *Hyf*, but *t* nearly rubbed out.—*dede*, MS. *dede hyt*.

712. MS. *Ac so* (underdotted) *þo*.—*so wey þat wyle*, Kolbing *se wey þat wyle*.

723. *pleity*, Kolbing *playte*, MS. *plenȝ*.

724. Kolbing inserts *þe* after *power*.

725. *ȝet*, so also Kolbing, with a query; MS. *ȝef*.

726. Kolbing *hyre* [*heer*] *wayti*. See note.

727. *So*, read *þo*!—*here lere*, Kolbing *scholde lere* (‘should learn’).

VII. *God's Judgment on Adam. But let no Christian despair.* 155

And þet hy schold le lybbe her Euere ine mannes daunger Al hyre lyf.	732	
(123)		
To adam seyde god of heuene :		and gave sentence on Adam,
" For þou dedest by þine wyues steuene þet was for-hote,	735	
þer[þe] hys acorsed ine þyne deade, In swinched þou schalt þy lyf leade, And ete ine swote,	738	
(124)		
Al wat þou art aȝen ycome In-to erþe þat þart of ynome, þorȝ deapen bende ;	741	
For þou nart bote of poudre y-welt, And aȝen into poudre schelt, Manne, at þyne ende."	744	that he should return to dust, of which he was made.
(125)		
þorȝ þe fend, þat hys oure no, þos by-ganne ferst al oure wo þet we þeþ inne ;	747	This was the beginning of all our misery by the treachery of the fend.
An þos by-ganne ferst trecherye þorȝ þe feend, and ek enuye, Manne for to wynne.	750	
(126)		
And wonderuol was þys assay, And wonder-lyche ȝede man a-way, Lyȝtlyche y-lore ;	753	[leaf 218, bk.] Wonderful was man's trial, and wondrously came he out of it, likely to be lost.
Ac wonder-lyche ȝet forþ myt þan Her ine þys world hys euer man To sorwe y-bore.	(163) 756	
(127)		
Ac, crystene man, for al þys wounder, Loke þat þou ne go nauȝt onder þorȝ wantrokyng ;	759	But let no Christian despair for that.
For soþe aprened hys þys saȝe, Boþe by þe elde and nywe laȝe, Wyp-oute lesyng.	762	

737. *swinched* for *swinch-led*? or simply an error for *swinche*?

(128)

Judicious  
was God's  
ordinaunce;

And ske[l]fol was pys ordinaunce,  
þaȝ man by-uolle so hard a chaunce  
þorȝ trycherye;

765

for as the  
fiend in  
heaven, when  
he strove  
for mastery,  
was over-  
mastered,

For þorȝ mestrye þat he uorþ droȝ  
þe feend in heuene lias hys loȝ,  
þorȝ pur mastrye.

768

(129)

so, when he  
meant to use  
secret wile,

Ryȝt al-so, þo he gyle þouȝte,  
For to brynge man to noȝte  
Pryuelyche,

771

God thought  
to meet him  
with the  
same device.

God almyȝty, þat hys wyl wyste,  
Aȝeyns hym þoȝte go by lyste  
Al so stylyche.

774

(130)

For in the  
tree was  
death, as was  
manifest  
from God's  
prohibition;

For ine þe trowe deaþ was kene,  
And þat god made wel y-sene,  
þet hyt for-bead;  
And he weste þat god hyt sede,  
ȝef man þrof ete he scholde awede,  
And eke be dead.

777

780

(131)

[leaf 219]  
but life was  
also in it,  
though  
hidden from  
the fiend.

Ac lyf was al-so ine þe trowe,  
Ac þat ne myȝte be nauȝt y-knowe,  
For god hyt hedde;  
For hyt was pryue for a wyle  
Aȝe þe fendes priue gyle  
þe man for-ledde.

(164)

783

786

(132)

It was not  
for nothing  
called Tree of  
Life:for, as man  
was beguiled  
through a  
tree, he  
should be  
redeemed  
on a tree;

For nauȝt nas hyt yelepied ne hys  
Trou of lyue in paradys,  
Ac wyste;  
For, ase man was þorȝ trowe by-couȝt,  
In trowe he scholde be for-bouȝt,  
þat þe fende neste.

789

792

764. *by-uolle* may also be read *by uelle* in MS.767. *lias* seems to be the reading of the MS.; Wright *has*, which makes no sense.778. *And*, Kölbing *For*.—*he*, MS. ȝc.—*weste*, Kölbing *wete* (pres.).781. *Ac*, Kölbing *And*.784. *For*, Kölbing *And*.787. *ne hys*, Kölbing *y-wis*.789. Kölbing *Ac* [*god hyt*] *wyste*.



(133)

And þat was ine þe holy rode,  
þorȝ þe schedynge of þe blode

and that was  
on the Holy  
Rood-tree, by  
the shedding  
of Christ's  
blood.

Of godes sone,

795

Ase ich her-after telle may,

þat he tok of a clene may

Aȝeyns wone.

798

(134)

Hedde he wyst þer hedde ybe

Had the fiend  
known that,  
he would  
not have  
assailed  
Adam.

Lyf for-boute ine þe appeltre,

801

He nedde assaylled

Noþer adam ne non of hys ;

Ac are þe worlde was al þys

But all was  
premeditated  
from the  
beginning

Was y-conseyled.

804

(135)

God wyste wel þat man schold erry,

And þorȝ on-boxamnesse uerry

Fram alle healþe ;

807

þerfore þat consayl was wel trye

(165)

Aȝeyns þe feendes foule enuie

To abatye welþe.

810

(136)

þys consayl, hou hyt scholde be,

[leaf 219, bk.]  
by the  
Trinity, .

Al was y-consayled of þre

Ere eny tyme,

813

Of fader and sone and holy gost,

þat ich was embe, ase þou wel wost,

Ferst in þyse ryme.

816

(137)

And was þat conseyl so ytayled,

þat hyt ne myȝte habbe faylled

To bote of manne,

819

And certeyn tyme yset þer-to,

and a certain  
time fixed  
for its being  
carried out.

And hou hyt scholde be y-do,

And wer and wanne.

822

794. *schedynge*, MS. *scheiryng*.

797. Kolbing inserts *lyf*, or *body*, between *þat* and *he*.

800. *for-boute*, read *for-hole*? Kolbing *for-houle* (= *for-hole*).

803. *al þys*, MS. *and hys*.

812. *of þre*, Kolbing *of [hem] þre*.

815. *ase* Kolbing, MS. *þat*.

817. Kolbing puts *was* after *conseyl*.

## (138)

And so man-  
kind toiled  
here on earth  
5000 years  
and a half,

ere the time  
of life came.

And her mankende swank and dalf  
Fyȝf þousend wynter and an half,  
And ȝet wel mo,  
Er þane þe tyme of lyue come,  
And deap man hedde for hys dome  
And helle also.

825

828

## (139)

One reason  
why God  
deferred it so  
long may  
have been,

that Death  
should mani-  
fest his sway,

þet go[d] so longe abod, þe skele  
Wel mey be þys, þat on of ucle :  
To mannes mende ;  
For deap scholde hys meystries kepe,  
And [man] forsopie and for-seþe  
In deapes bende,

831

834

## (140)

and man be-  
come sensible  
of his over-  
throw,

and that the  
fiend might  
fancy man  
would never  
get out of  
his misery.

þat [he] myȝte ryȝt wel y-knowe  
þat he was ryȝt al oue[r]-þrowe  
And harde y-nome ;  
And þe fend hyȝt myȝte wene  
þet men out of so longe tene  
Ne myȝte come.

(166)

837

840

## (141)

[leaf 220]  
But what was  
the guilt of  
those unborn  
when Adam  
and Eve  
sinned ?

Ac her aryst a questio[u]n :  
þo þat adam was broȝt a-doun  
And eue al-so,  
Wet gelt hedden hy þat þo nere,  
þet hy to deþe ischape were,  
And eke to wo ?

843

846

## (142)

By their  
transgression  
our first  
parents  
became  
altogether  
corrupted ;

þou syxt, broþer, by þan by-fore,  
þat oure aldren were al for-lore,  
Adam and eue ;  
For þar nas of ham no partye  
þat nas torned to vylanye,  
So to by-leue.

849

852

829. *skele*, MS. *skyle*.830. *of*, MS. *os*.836. *oue[r]-þrowe*, MS. *oue þreawe*.844. *þo nere*, MS. *þonere* (Wright corr.).

VII. *Baptism alone saves Children from Damnation.* 159

(143)

Ac now be wey of ham y-come,		and so are
Wyþ flesh and blod of ham i-nome,		we, their
þet was ablowe	855.	descendants;
þorþ þe fenym of þe fende;		
þanne falþ ous rewelyche by kende		
To soffry wowe.	858	

(144)

And þos þat chyld to nyzt y-bore,		but for bap-
þaþ hyt deyde, hyt were for-lore		tism, every
þef crystnyngre nere,	861	new-born
þorþ þe flesh þat hyt nome	(167)	child would
Of hys eldren þat hyt of come,		be lost,
þat wykkeðe were.	864	having
		spring from
		wicked
		parents;

(145)

And neades moste [hyt], leaue broþer,		as, indeed,
Ryzt of ham come, and man of oþer,		one man
And be nature;	867	must natur-
For elles nadde man y-be		ally descend
Nauzt y-lych gode in trynþe		from the
þorþ engendrure.	870	other, or
		man's gener-
		ation would
		not have re-
		ssembled that
		of God in
		Trinity.

(146)

þaþ hy be þorþ senne demeyned,		[lent 220, bk.]
So nas hyt nauzt ferst y-ordeyned,		
þy[s] engendrure;	873	
For þo man senneþed in paradys,		Had man not
Al chaungede þat flesh a-mys		rimmed in
To mysauenture.	876	paradise,

(147)

Elles nedde hyt be no senne,		the gener-
þy[s] engendrure of al mankenne		ation of all
In al þys wone,	879	mankind
Ac senne-leas hyt hadde ybe,		would have
Ase þe engendrure in trynþe		been un-
Of fader and sone.	882	tainted with
		sin,
		like that of
		the Father
		and Son in
		Trinity;

853. *wey* = *we*.

862. Kolbing would supply *hap* after *hyt*.

865. Kolbing connects this stanza with the preceding one, by putting a comma after *were*, l. 864.

867. *And*, Kolbing *All*.

160 VII. *The difference between God's and man's begetting.*

(148)

Ase mannes ylyche ymad of tre  
May nauȝt be al ase man may be

Inne alle þynge, 885

although  
there is this  
difference,

Ne godes ylyche, man, y-wys,

Ne may nauȝt be al ase god ys,

Of heuene kyng. 888

(149)

For god, þe fader, hys leue sone

(168)

Engendrede out of alle wone,

Wyþ-oute tyde; 891

that God, the  
Father, en-  
gendered His  
Son in an ex-  
traordinary  
way,  
while man  
has to bide  
his time of  
engendering.

Ac man haþ certayn tyme of elde

Wanne he may engendrure ȝelde,

And tyme abyde. 894

886. *Nc*, Kölbing þos.

## NOTES.

120/170 means page 120, line 170.

P. 1, Heading. Ps. lxxvi. 4: "Memor fui Dei, et delectatus sum, et exercitatus sum, et defecit spiritus meus."

1/9. *to wisse*, for certain.

1/13. The spelling *and* for *an*, as in *and hondred*, is most often found in the unstressed prepos. *an*:—*and honde*, 19/507; *and erpe*, 107/258, 124/291; *and hez*, 120/170, 123/261. The addition of the *d* is probably merely graphic, and may be due to the reverse fact, that the unemphatic conj. *and* is frequently written *an*, according to the pronunciation.

1/15, 16. *crefte*, to attain. Cf. 34/943, 54/1526, 150/593, 596. Intr. *crefte to*, 18/476.

2/22. *sprind*, O.E. *sprin(g)d*, active, vigorous.

2/26. *To gile*, to (his own) deception, in self-delusion.

2/27. For the position of *zet* cp. 30/824-5: *Ech screade zet al so longe hys godes body*, etc.; 58/1622: *Ilome zhet some weneþ ligge in spoushof, And life in hordome*. We are reminded here of the M.E. poem known by the name of 'Long Life,' and may also compare the following passage in the 'Library of Early English Writers,' ed. by C. Horstmann, vol. i. p. 137 ("Our daily work," MS. Arundel 507 = MS. Thornton, p. 311):—

*And saynt Jeron sais: na thing so mikil bigilis man as þat he knowis noght þe tyme of his life, þat to him is vncertayn. & 3it hightis he himself lang life, as he might at his will dryue dead obake.*

2/47. *Now scheve þis* can hardly be strained into sense. It seems as if the eye of the scribe, in writing *þis*, had been caught by the same word at the beginning of the next line. Did the poet perhaps write: *Now schreawis*, as a sort of expletive, such as are not unfrequently found in the bob-verses?

2/48, 49. "Scala cœli caritas est, cuius gradus diversæ virtutes." Honor. Augustod. (Migne, 172, 1239).

3/57. *And þat* may possibly mean 'if (that), even if, although.' Mätzner does not mention the combination of *that* with *and*, either in the Spp. or in the Gramm.; but an instance of it is found in 'Engl. Stud.' viii. 280: *Moche evill water shall ye fynde: whiche do sethe, and scomme hit, and that hit be cold, or that ye drynke hit*. It is as likely, however, that the scribe of the Shoreham MS. should have miswritten *þat* for *þaȝ* here, as he evidently did elsewhere, e. g. 6/148, 7/169, 59/1672, 146/484, etc. In some cases the error appears to have been detected by a later revisor, who accordingly altered the wrong *þat* again into the correct *þaȝ*, e. g. 8/219, 61/1715.

3/64-70. It is hard to guess what the scribe can have meant by *Of serewnessche*. Varnhagen, 'Anglia,' iv. 201, referring to a passage on 103-4/153-156:

*Ac þenck þou nart bote essche,  
And so þou loze þe,  
And hyde god þat he wesche  
Þe felþe þat hys in þe,*

supposes the original reading here to have been *Of essche*. He therefore translates ll. 67-8: "Hier kann er sich nicht reinigen vom Staube" (here he cannot cleanse himself from dust), dust (*essche*) meaning either "das Irdische" (earthiness), or better, perhaps, "Schmutz der Sünde" (filth of sin). This *essche*, he argues, was not understood by the corrector, who accordingly put *screwn* before it, the whole being intended for *screwnesse* (*schrewnesse*) = *pravitus*. But, apart from the error in the latter statement (the MS. having distinctly *sereu-*, not *screu-*, and, as Dr. Furnivall assures me, like the rest, in the original handwriting), I doubt whether *essche* is ever used in the sense of 'foetor (sordes) peccati' = *felpe* or *felpe of senne*, as Shoreham otherwise expresses it, which seems to me the only one agreeing with l. 66: *And aldey he to senne fellep*. In the passage referred to by Varnhagen *essche* appears in its literal sense of dust: "Memento homo quia pulvis es, et in pulverem reverteris." Waiving however this objection, I do not think that by the adoption of Varnhagen's conjecture every difficulty is cleared away. In my 'Beiträge zur Erklärung und Textkritik des William von Schorham,' I observed that the form *moze*, ll. 65, 67, could only be subjunct., or plur. ind. pres., either of which was impossible here. Varnhagen questions my statement by pointing to two passages in 'Ayenbite' where *moze* renders Fr. *puet*, and must therefore be taken as 3rd sing. ind. pres. But is this quite certain? In the first passage, 'Ayenb.' 10,—*yef he hit wot and moze hit do = se il le set e le pret faire*, there may as well be a change of mood, which is by no means uncommon in conditional clauses. In the very sentence quoted by Varnhagen there is such an obvious change, Dan Michel translating the French *s'il ne l' rent la ou il doit . . . ou s'il ne l' fait au conseil de sainte eglise* by—*bote yef he hit yelde þer ha ssel (yef he hit wot and moze hit do) oþer yef he ne deþ by þe rede of holy cherche*.—The second passage, 'Ayenb.' 21, runs: *þet wenþ by more worþ þanne he by; oþer more may þanne he moze; oþer more conne þanne he can*, etc. = *qu'il cuide plus valoir que il ne caut, ou plus pooir qu'il ne puet, ou plus savoir qu'il ne set*, etc. But I do not really see why *moze* should not be subjunct. as well as the preceding *by*, in spite of the indic. in the Fr. text, which is, indeed, retained in the following *can*. There are even more passages than those in 'Ayenb.' to which Varnhagen might have referred in support of his opinion that *moze* is used as 3rd sing. indic.; for instance, pp. 104, 168, 193. In all these passages however the subjunctive is just as consistent with English usage as the indicative. Unless, therefore, other evidence be adduced, I cannot persuade myself that *moze* ever represents the 3rd sing. indic. pres., at least in M.Kt.; and I still hold that in our stanza it must have been corrupted by the scribe from original *may he* (note particularly that *oz* in l. 67 is written on erasure). This is not so incredible when we consider that *h* and *z* are often confounded in the MS.

For *hy*, l. 65, may possibly mean *for why* (cp. the spelling *ho* for *hwo*, *who*, 108/275, 277, 281, 131/48).

As to *pur*, l. 67, it is of course the M.E. equivalent of O.Fr. *pur*. Stratm.-Bradley gives only instances of the pa. pple. *purel*. Godefroy has it also as a verb neuter, but only in the sense of 'épurer, fermenter.'

It may still be mentioned that Kölbing in his edition of 'Arthour and Merlin,' p. lvi, footnote, thinks that for the unintelligible *serewnesse* we shall probably have to substitute a word ending in *-nesse*, such as *filpinesse* [: *wessche*]. This conjecture rests on the doubtful supposition that O.E. *sc* became *ss* (i. e. voiceless *s*) in M.Kt.; and, besides, it overlooks the fact that the bob-verse cannot have more than one stress.

3/78. "anima carnis in sanguine est," Levit. xvii. 11.—*giste* is here = O.Fr. *giste*, resting-place.

4/83-86. Cf. Thom. Aquin., 'Summa Theolog.' p. iii. quæst. 62, art. 5: "Unde manifestum est quod sacramenta Ecclesiae specialiter habent virtutem ex passione Christi, cuius virtus quodammodo nobis copulatur per susceptionem sacramentorum; in cuius signum de latere Christi pendentes in cruce fluxerunt aqua et sanguis, quorum unum pertinet ad baptismum, aliud ad eucharistiam, quae sunt potissima sacramenta." Cp. also Hugo de St. Victore (Migne, 176, 92) and Petr. Lombard. (Migne, 192, 216).

4/87, 88. "Sacramentum est sacrae rei signum," August., Hugo de St. Vict., Petr. Lomb. etc.

4/89. *For gode*, truly, in good earnest; cp. Fr. *pour de bon*. The phrase occurs in the same sense in Rob. of Gloucester; see 'Anglia,' xiii. 284.

4/97. Instead of *zoure* we ought to read *oure*, or—what seems to me preferable—to recur to the original reading *ye* (O.E. *ȝea*), only changing it into the Kt. *ȝe*.

4/101. *to þet stede*, to the place of those; cp. the use of *which* for the genit. in Chaucer's 'Prologue to the C. T.,' l. 4.

5/111. A stress-syllable is wanting here.

5/125. *to stat*, to the state of grace.

5/129-30. *To pyres allegaunce Ine fere*, to the alleviation of the torment in the fire (of Purgatory). *pyres* is genit.

5/132-3. Cp. Petr. Lombard. (Migne, 192, 892). "Nam prius purgandus est igne purgationis qui in aliud saeculum distulit fructum conversionis" (according to August., 'De vera et falsa Poenit.,' c. 18).

5/139. The necessity of altering *eyzen* into *earen* or *ȝe(n)ren*, as the Kt. forms are, is obvious, not only because of the following *ȝit*, but also in consideration of the real practice at Extreme Unction, to which allusion is here made.

6/142. We ought perhaps to read: *hit* (for *he*) *his al ȝdel*.

6/147. *ordinige* is probably a mistake for *ordininge* (*ordeninge*, from *orde*(*i*)*ni*), or *odringe*, from *ordren*.—*tokne* may possibly be miswritten for *tokneþ*, or else *tokne þrow*; may be an error for *tokne þrof*; see below, l. 153. At any rate, the line, as it stands, is too long, while in the preceding one a stress-syllable is wanting at the end. We might perhaps transpose *Wel* into l. 146, after *grawntep*.

6/165. In ll. 162-3 the effects of five sacraments are described, viz. those of Baptism, Confirmation, Penance, Matrimony, and The Lord's Supper. In l. 165, therefore, we have to expect a mention of the effects of the remaining two sacraments, namely, Ordination and Extreme Unction. *Grace* refers to the former; cp. 56/1559 ff.: *And grace Of wyf and of auctorite þet þing hys ine þe place*. Consequently *hyes* ought to refer to the Extreme Unction. I take it as plur. of *lyf*. One of the effects of Extreme Unction is the alleviation of the bodily illness of the sick man, so that he may live on, if God thinks it expedient for him. Cp. l. 1105-6: *þe bodyes eucl þat libbe mey, And sone, hit mey to-dryue*; l. 1144-5, *þat þingge hys allegaunce of eucl, To lyf ȝef he schel loute*.

7/170. *ne forþe* occurs also 8/211, 25/676, 41/1157, 66/1861, etc. (spelt *furf* 43/1207); and *forþe* 66/1877. In the N.E.D. the passage on 8/211-13 is quoted under *forth*, A, adv., 3, d, and the meaning assigned to *forþe* is 'further, moreover, also.' This may be right indeed as regards the meaning only. But the form of the word seems to me rather to connect it with O.E. *furfum*, M.E. *forþe(n)*. What makes me think so is, that

*forþe* in at least four passages, viz. 25/676, 41/1157, 72/2084, and 139/271, is used as a distinct dissyllable, while the representative of O.E. *forþ*, though sometimes written *forþe* in the MS., is always monosyllabic.—*urede* (*frede*, l. 172), perceive.

7/183 ff. 'All those things which betoken holy things, as holy water, etc., are sacraments of the Church; and of all sacraments (for *oper* cf. Zupitza's note to 'Guy of Warwick,' 2nd vers., l. 559) these seven are the greatest.'—This seems to be inconsistent with what had been said above, l. 155 ff.: *Cristendom and bisschoppynge . . . þes sevene Heþ holicherche sacramens*. The discrepancy is evidently owing to the poet, in compiling his tract, following different authorities. Before the middle of the 12th century, when Petrus Lombardus proposed a more adequate definition of the term 'sacramentum,' and fixed the number and order of the sacraments as they were afterwards (about the time of Alexander de Hales) generally accepted and finally sanctioned by the council of Trent, the opinions of the schoolmen differed with regard to what holy rites and things—according to the received definition of 'sacramentum' as 'sacrae rei signum'—were to be numbered among the sacraments. Hugo de St. Victore distinguishes three kinds of sacraments. He says, 'De Sacramentis,' lib. I. p. ix. c. 7 (Migne, 176, 327): "Tria genera sacramentorum in prima consideratione discernenda occurrunt. Sunt enim quaedam sacramenta in quibus principaliter salus constat et percipitur, sicut aqua baptismatis et perceptio corporis et sanguinis Christi. Alia sunt, quae, etsi necessaria non sunt ad salutem (quia sine his salus haberi potest), proficiunt tamen ad sanctificationem, quia his virtus exerceri et gratia amplior acquiri potest, ut aqua aspersionis, et susceptio cineris, et similia. Sunt rursum alia sacramenta quae ad hoc solum instituta esse videntur, ut per ipsa ea quae caeteris sacramentis sanctificandis et instituendis necessaria sunt, quodammodo praeparentur et sanctificentur, vel circa personas in sacris ordinibus perficiendis, vel in iis quae ad habitum sacrorum ordinum pertinent initiandis, et caeteris huiusmodi. Prima ergo ad salutem, secunda ad exercitationem, tertia ad praeparationem constituta sunt." Cp. also lib. II. p. 5, c. 1 (Migne, 176, 439). In his 'Summa Sententiarum' he mentions the sacraments of Baptism, Confirmation, the Eucharist, Penitence (the heading of the chapter is only "De poenitentia," not "De sacramento poenitentiae;" but it begins with—"Sacramentum poenitentiae," etc.), and Extreme Unction. Tract. vii., 'De Coniugio' (Migne, 176, 154) is probably not by Hugo; but Matrimony is expressly designated by him as a sacrament ("coniugii sacramentum") in 'De Sacramentis,' lib. II. p. xi. c. 1 (Migne, 176, 479). These all belong to the first class. Of the sacraments of the third class, Hugo says (Migne, 176, 439): "Et illa quidem quae administrationis sive praeparationis sunt, ordinibus cohaerent, quoniam et ipsi ordines (of which he treats in lib. II. p. iii.) sacramenta sunt, et quae circa ordines considerantur, qualia sunt indumenta sacra, et vasa, et caetera huiusmodi."—To the sacraments of the second class, "quae ad exercitationem instituta sunt," he gives the name of "sacramenta minor," and says (Migne, 176, 471): "Ex his igitur sacramentis alia constant in rebus . . . Alia autem constant in factis . . . Alia in dictis constant." Under these three heads a great many minor sacraments are enumerated: "Aqua aspersionis (*hali water*), susceptio cineris, benedictio ramorum et cereorum (*lîgt*), signa quorum sonitu fideles in unum convocantur" (*belryngynges*), etc. Afterwards, when the number of sacraments proper had been definitely fixed at seven, the minor sacraments of Hugo were comprised under the common name of "sacramentalia."



The author of the tract 'De Caeremoniis, Sacramentis, Officiis et Observationibus Ecclesiasticis' (probably Robertus Paululus, c. a. 1178) already recognizes the seven sacraments as specified and arranged by the Magister Sententiarum. But he still calls them 'the principal sacraments' (Migne, 177, 388), which implies that there were other sacraments of minor dignity and efficacy. The same epithet, 'principalia,' is given them in the statute of the synod held in London a. 1237, Cap. ii.; only the order in which they are enumerated is slightly different. It is clear, therefore, that the poet in writing the passage on p. 7, where he numbers *hali water, haly bred*, etc., among the sacraments of the Church, adding that of *alle oþer sacramens þes sevene beþ þe greste*, must have drawn from an older source; while, on the other hand, in the passage on p. 6, he simply expresses the received doctrine of his own time, which had been accepted also by the Church of England, and no longer admitted of any distinction between "sacramenta maiora" (or "principalia") and "sacramenta minora." Cp. 'Concilium Lambethense' ('Constitutiones Fratris Joannis de Peckam'), A.D. 1281 (in 'Harduini Collect. Act. Concil.' vii. 861); 'Synod. Exoniensis,' A.D. 1287 (*ibid.* 1074). A later reader of the MS. seems to have been aware that the poet's statement on p. 7 was not quite in agreement with the established significance of the term 'sacrament,' so, by way of emendation, he put in the words (*in*) *cherche (fese) sacremens*, without, however, making things any better for it.

For *haly bred* see D. Hugonis Mathoud 'Observationes ad Libros Sententiarum Roberti Pulli' (Migne, 186, 1131); Mr. Simmons's note on p. 336 of 'The Lay Folks' Mass Book'; Mr. Peacock's note on p. 89 of Myre's 'Instr. for Parish Priests'; and 'The Antiquary,' No. 101.

7/192. Cp. Thom. Aquin. 'Summ.' p. iii. quaest. 69, art. 7: "Respondeo dicendum quod aperire ianuam regni coelestis est, removere impedimentum quo quis impeditur regnum coeleste introire. Hoc autem impedimentum est culpa et reatus poenae. Ostensum est autem supra . . . quod per baptismum omnis culpa et omnis reatus poenae tollitur. Unde consequens est quod effectus baptismi sit apertio ianuæ regni coelestis." Cf. also 'Synod. Exoniensis' ('Harduini Coll. Act. Concil.' vii. 1075): "Baptismi sacramentum adeo est necessarium, quod sine eo non est salus, nec aliis quam baptizatis regni coelestis ianua aperitur."

8/195-6. We ought probably to read:

*For who þat entreþ þer, he his  
Ysa(n)ued enere more.*

8/204-7. The right interpretation of these lines mainly depends on the meaning of the verb *reneye*. In my 'Beiträge,' etc., I expressed some doubts as to whether *reneye* can be taken here in its usual sense of "renegare," to deny, renounce. That something was not quite clear in l. 207 as it originally stood in the MS. seems to have been felt by the revisor of the text, who thought it necessary to insert *may* between *man* and *reneye*. But this is of course a stupid make-shift. Varnhagen ('Anglia,' iv. 202) thinks he can get over the difficulty in the following way. Relying on a passage in Dr. Morris's 'O. E. Homilies,' ii. 197, where the word *man* (= O.E. *mān*) is apparently used to render the Latin 'diabolus,' he supposes that in l. 207 too, *man* (i. e. *mān*) means 'the evil one'; and, adhering to the usual signification of *reneye*, translates *man reneye* by—"to renounce the devil." Plausible as this explanation may seem to be, I am afraid there are some fatal objections to it. In the first place, a form *man* = O.E. *mān*, is quite impossible in the sound-system of the M.Kt. dialect, even if it were at all probable that so exceptional a use of the word *man* as that inferred from a single

passage in the O. E. H. should have survived into the Kt. of the 14th century. Secondly, supposing that "In wine etc. one cannot through baptism renounce the devil" makes any sense, it is not the sense required by the context here, which must be this:—"baptizing must be done in natural water, and no other liquor (8/202-3). Therefore, one cannot baptize a man in wine, or cider, or perry, or any liquor that never had, or has changed, the properties of water." This cannot, however, have been expressed by what Varnhagen takes to be the meaning of l. 207. For, although it is true that the abrenunciation of Satan forms an essential part of the baptismal rite, it has nothing to do with the act of baptizing itself, *i.e.* immersion in water, or application of water by pouring or sprinkling ("effusio, aspersio"), of which it is only an indispensable preliminary. According to the ritual of the Roman Church the abrenunciation is performed in the following manner: Priest: "*Abrenuntias Satanae?*" Sponsor, in behalf of the child: "*Abrenuntio.*" Pr.: "*Et omnibus operibus eius?*" Sp.: "*Abrenuntio.*" Pr. "*Et omnibus pompis eius?*" Sp.: "*Abrenuntio.*" Immediately after the abrenunciation the child is anointed with the oil of catechumens. Then follows the Profession of Faith, and the question of the priest: "*N., vis baptizari?*" to which the sponsor answers: "*Volo;*" and it is not till all this has been done that the priest proceeds to the administration of baptism. See Martene, 'De Antiq. Eccl. Rit.,' lib. i., cap. 1, art. 13.

If, then, for these reasons, Varnhagen's interpretation of *man reneye* is untenable (as I believe it is), the question arises,—What else can *reneye* mean here? It is with some hesitation that I venture to propose the following solution. Godefroy, in his 'Dictionaire,' has recorded an O.Fr. verb *nier* (*nyer, nïer, neier*), the signification of which in Mn.Fr. is *nettoyer, purifier*. It was used in a figurative as well as literal sense, as a few of the examples quoted by Godefroy will show:

*Puis ont le cors lavé, et tres bien fait nier* ('Chans. d'Antioche,' viii. v. 1092, P. Paris).

*De mes occultes choses neie me.* (Lib. Psalm. Oxf. xviii. 13) = "*Ab occultis meis munda me.*"

*Quant il fu acumeniies,  
Si fu si purs et si nïies,  
K'il ne remest goutte ne lie,  
Ne de pechie ne de folie.*

(Du Chevalier au barizel, 905, Meon Fabl. i. 238.) Du Cange also mentions the word s. v. *nectesare*. With this verb *nier*, or *neier*, I am inclined to connect Shoreham's *reneye*. It is true, there is no O.Fr. authority, as far as I know, for the compound *renier, reneye*; but this may be accidental, and is not, at any rate, a proof of its non-existence in A.Fr. The meaning of *reneye* then would be 'to re-purify or cleanse again'; and this seems to me indeed an appropriate paraphrase of the notion of baptizing. Through baptism man is re-purified from all sins, whether original or actual, with which he is polluted, and is restored again to the former state of innocence. He cannot, however, be baptized, *i.e.* re-purified, in wine or cider or perry, or any liquor other than water: "*Aqua exstinguit, mundat, et candidat prae caeteris liquoribus. Idcirco in baptisinate carnis incentiva exstinguit, peccatorum tam originalium quam actualium labem abluit, innocentiae candorem reducit, et dum sic coelestis Patris imaginem reformat, filios adoptionis regenerat.*" (Hugo de St. Victore, Migne, 177, 170.)

8/208. The question whether it was permitted to baptize in ale, as was sometimes done for want of water, was put by the Archbishop of

Nidros (Niðaross = Thronðhjem) in Norway to Pope Gregory IX., who decided it in the negative; see Martene, 'De Antiq. Eccl. Rit.,' lib. i., cap. 1, art. 14, 1.

8/209. þie = þiez, þiz, one of the forms representing O.E. *þeah*, *þēh*.

8/210. 'It does not tell for, is not accounted, water.'

8/211. *ne forþe*, see note to l. 170, above. Morris, 'Specim. of E. E.,' erroneously explains *forþe* as 'froth, scum.'

8/216, 218. Cp. 'Kt. Sermons' (Morris, O. E. M., p. 30): *þet water is natureliche schuld . . . þat wyn, þat is natureliche hot ine him selue.*

8/222. For this use of the partit. genit. see Zupitza's note to § 123 of Koch's Gramm. ii.; Einkenkel, 'Streifzüge,' p. 104.

9/230-31. 'For if water loses its nature, baptism stands too precarious;' cp. l. 238: *þat cristnynge nūw nauzt stonde.—te*, weakened form of *to.—tealte*, O.E. *tealt*.

9/236. *wonde* is imperat.: 'avoid, refrain from, forbear;' O.E. *wundian*.

In order to be qualified for baptism, water must not lose its properties by any transmutation. This is what the poet illustrates in the preceding stanzas. Thom. Aquin., 'Summ.' III. quaest. 66, art. 4, puts it thus: "Quaecumque igitur transmutatio circa aquam facta est per artem, sive commiscendo, sive alterando, non transmutatur species aquae. Unde in tali aqua protest fieri baptismus: nisi forte aqua admisceatur per artem in tam parua quantitate alicui corpori, quod compositum magis sit aliud quam aqua . . . Sed transmutatio quae fit natura quandoque quidem speciem aquae solvit: et hoc fit quando aqua efficitur per naturam de substantia alicuius corporis mixti, sicut aqua conversa in liquorem uvae est vinum, unde non habet speciem aquae. Aliquando autem fit per naturam transmutatio aquae sine solutione speciei: et hoc tam per alterationem, sicut patet de aqua calefacta a sole, quam etiam per mixtionem, sicut patet de aqua fluminis turbida ex permixtione terrestrium partium. Sic ergo dicendum est, quod in qualibet aqua qualitercunque transmutata, dummodo non solvatur species aquae, potest fieri baptismus; si vero solvatur species aquae, non potest fieri baptismus. Ad primum ergo dicendum quod transmutatio facta in aqua maris, et etiam in aliis aquis quae penes nos sunt, non est tanta quod solvat speciem aquae." Regarding the admissibility of an admixture of foreign ingredients, he makes a proviso similar to that made by Shoreham in ll. 228-9, namely, that there should not be effected by the admixture "tanta resolutio corporum lixatorum in aqua, quod liquor plus habeat de aliena substantia quam de aqua."

9/241-2. 'For, to wash with what one comes to so easily, is nothing.'

9/243. *In londe* may possibly mean 'in the country,' as on 145/449; or—in a wider sense—'on earth,' as 13/345. We may, however, as well take it as a mere tag, with no great force of meaning (in which case we had better put the semicolon after it). The phrase, which is common in M.E., occurs also 18/499, 100/47. Similar tags are: *in lede*, 10/257; *ine keþfe*, 19/502; *in þede*, 43/1209.

9/244-5. 'There is none that cannot get it: whoever wants to have it, let him try (and seek).' *founde*, for *funde*, is 3rd sing. subjunct.

That the abundance of water, and the facility of obtaining it everywhere is one of the reasons which make it the fittest matter for baptism, and congruous, as it were, to the necessity of that sacrament, is often insisted on by ecclesiastical writers. Cp., for instance, Hugo de St. Victore (Migne, 176, 136): "Quare in aqua tantum baptismus fiat, Haimo super Epistolam ad Romanos: Quacrit aliquis quare in aqua solummodo et non aliquando in vino baptismus consecratur. Cui respondit

beatus Ambrosius idcirco uniformiter id fieri in aqua, ut intelligatur quod, sicut aqua sordes corporis aut vestis abluit, ita baptismus maculas animae sordesque vitiorum emundando abstergit. Augustinus reddit hanc causam, ut nullum inopia excusaret, quod posset si vino vel oleo fieret." Similarly Petr. Lombard. (Migne, 192, 845). Thom. Aquin., 'Summ.' III. quaest. 66, art. 3, says: "Respondeo dicendum . . . quarto, quia ratione suae communitatis et abundantiae est conveniens materia necessitatis huius sacramenti: potest enim ubique de facili haberi." See also IV. Sent. dist. III. art. 3.

9/251-2. "Amen," when added thereto, confirms what has been said before. *Pet to-fore*, cp. 158/847: *pou syst, broper, by þan by-fore þat*, etc. The form of baptism founded on the words of Christ, Matth. xxviii. 19: "Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti," has always been the most common, and is now the only one admitted. There were, however, other forms in use, e. g.: "Te baptizo in nomine (domini Jesu) Christi," about the validity of which the opinions of the elder theologians varied. See Dr. G. L. Hahn, 'Die Lehre von den Sacramenten,' Breslau, 1864, p. 147; Martene, 'De Antiq. Eccl. Rit.,' l. I. cap. 1, art. 14. Some of those forms were expressly pronounced heretical (Martene, l. c.).

9/254. *Wipe-oute wane and eche*, without diminution and addition. Cp. Myrc, ll. 131-134:

*Englysch or latyn, whether me seȝþ,  
Hyt suffyseth to the feyth,  
So that þe wordes be seyde on rowe,  
Ryȝt as be-fore I dyde ȝow schowe.*

It was even thought an illicit diminution to leave out the words "Ego te baptizo," which are, indeed, wanting in some rituals (see Martene, l. I. cap. 1, art. 14, 19). This was decided by pope Alexander III. (Decr. l. III. tit. 42, c. 1): "Si quis puerum ter in aqua immiserit in nomine Patris et Filii et Spiritus sancti, Amen, et non dixerit, Ego baptizo te in nomine Patris, etc., non est puer baptizatus." See also Thom. Aquin., 'Summ.' III. quaest. 66, art. 5, ad secund.—With regard to additions, of which Martene (l. I. cap. 1, art. 14, 15) gives some examples from Gallican rituals, if they did not virtually alter the sense of the words on which the efficacy of the sacrament depends, and were not made with the intention of introducing some new form not sanctioned by the Church, they were not considered to be absolutely detrimental to the validity of the sacrament. See Thom. Aquin., 'Summ.' III. quaest. 60, art. 8.

10/260 ff. The sense is: 'If a man were to be christened who has no sign of (imminent) death about him (in which case any one might baptize him), it has to be done by a priest at the church, the holiness of the sacrament being such, that even the pope would not in the least be too dignified a person to administer it.'

10/263. *So* = O.Fr. *si*; cp. 12/331, 143/385; Mätzner, Gramm. II. 125.

10/268. *reave* must mean here 'to take away (forcibly), to repel,' for which we may compare Spenser, 'Mother Hubberdes Tale,' ll. 23-24;

*They sought my troubled sense how to deceave  
With talke, that might inquiet fancies reave.*

Cp. also *reue fro*, Langl. 'P. Plowm.' C, xvii. 1.

10/271-3. *At felle* cannot possibly mean 'that fell, sinned,' as Morris ('Specim. of E. E.') explains it. I would rather suggest that we may take it in the sense of 'at full,' *felle* being the regular M.Kt. equivalent of O.E. *fylo*. The additions of the later corrector in l. 272 may without hesitation be disregarded.—*Olepi* may stand for *olepi hi*, as *scholdy*, 67/

1907, stands for *scholde hy*; *myty*, 73/2084, for *myte hy*, and possibly *dytli*, 12/317, for *dytle hi*. In the same way, *mot hym* may be expanded into *mote hym*, it being not unfrequently the case that an unstressed final *e*, which in scanning a line would have to be elided before a following word beginning with a vowel or *h*, is omitted in writing. The missing infinit. (*cristny*) can easily be supplied from l. 269. *olepi* must be an adverb. The sense of the stanza then is: 'He that gave (or gives?) so largely water to repel the Fiend from us, gave all men permission at full to christen men in case of need; only they must (christen) him in (the) water, and also pronounce the words.'

As to lay baptism, its restrictions in early times, and the gradual extension of the right of baptizing in cases of necessity to all lay persons without discrimination of sex or creed, see Martene, l. I. cap. 1, art. 3; W. Smith and T. Cheetham, 'Dict. of Christ. Antiq.' l. p. 167.

10/278-80. This is one of the many corrupt passages (alas, too many!) where I must confess myself unable to restore the exact wording of the original, though I believe I can guess at the sense intended by the author.—In the first two lines of the stanza he says that when baptism is administered by priests at the font, the recipient is thrice immersed in water, in honour of the Trinity. This was the ordinary mode of baptizing. Other legitimate modes were, by single immersion (cf. Martene, l. I. cap. 1, art. 14, 8), and by aspersion or effusion. The following decree of the synod of Nines (c. a. 1284) shows the practice of the Western Church in the later half of the 13th century: "Praecipimus itaque ut infans, quam cito natus fuerit, si periculum mortis sibi imminet, ita quod presbytero nequeat praesentari, a circumstantibus masculis, si praesentes fuerint, baptizetur in aqua calida, vel frigida, non in alio liquore; et in vase mundo, vel ligneo vel lapideo vel quolibet alio. Vel si vas haberi non possit, fundatur aqua super caput baptizandi, et dicantur verba quibus debet aliquis baptizari. Vel si masculi praesentes non fuerint, a circumstantibus feminis baptizetur; etiam a patre, vel a matre, si alii non fuerint a quibus valeat baptizari . . . Infantem ter immergendo in aqua baptizans dicat sic: Petre, vel Martine, ego baptizo te in nomine Patris, etc. Si tamen una tantum immersio facta fuerit, erit nihilominus baptizatus . . . Si tamen tanta copia aquae haberi non possit, ut infans in ea totaliter mergi possit, cum scutella vel scypho vel alio vase aliqua quantitas aquae super infantem effundatur a baptizante, et effundendo dicat baptizans: Ego te baptizo, etc." (Harduini 'Act. Conc.' VII. p. 904). It is remarkable that in the constitutions of councils and convocations held in England during the 13th century, when they treat of baptism, or urge the necessity of parish priests instructing their flocks how to baptize in cases of need, there is, as far as I can see, no indication of any other mode of applying the water than by immersion. See, for instance, the decrees of the synods of Worcester, a. 1240, cap. V., and Exeter, a. 1287, cap. II. English ecclesiastical meetings of the 14th century do not seem to have dealt with the matter at all. In spite, however, of the negative evidence, the practice of pouring out the water, which had from early times been in common use at the baptism of the sick under fear of approaching death ('clinic baptism'), and which in the case of new-born infants being in peril of death is testified by Myrc, ll. 109-112, must have been known also to Shoreham. There can be little doubt that in the passage in question he alludes to it when he speaks of the *water ikest on time*, and says that it should be poured (*to bede* = to offer?) upon the head. It is only the meaning of the words *a cloþe* within the context that does not seem to be quite clear. For a possible explanation we may perhaps refer to the fact that those who were baptized in the ordinary

way at the font used to be immersed in the water with their bodies absolutely naked; see Martene, l. 1, cap. 1, art. 14, 9; 'Dict. Christ. Antiq.' l, p. 160. When, however, in case of urgent need, the water was poured over the head only, it would not seem to have been necessary for the baptized to be unclothed for that purpose; and this may possibly be indicated by a *clope*.

10-11/281-87. The reason why the water should be poured on the head rather than any other part of the body is thus given by Thom. Aquin., whom the poet closely follows ('Summ.' p. iii., quaest. 66, art. 7): ". . . principalis pars corporis, praecipue quantum ad exteriora membra, est caput, in quo vigent omnes sensus, et interiores et exteriores. Et ideo, si totum corpus aqua non possit perfundi propter aquae paucitatem vel propter aliquam aliam causam, oportet caput perfundere, in quo manifestatur principium animalis vitae."

In regard to the question whether a child can be baptized before it is born, William strictly adheres to the opinion maintained by Petr. Lombard. on the authority of Isidor, 'De Summo Bono,' and August., 'Epist. ad Dardanum,' "Quod in materno utero nullus baptizari potest." A somewhat modified view is taken by Thom. Aquin., 'Summ.' III, quaest. 68, art. 11. He says: "expectandum est totalis egressio pueri ex utero ad baptismum, nisi mors imminet. Si tamen primo caput egrediatur, in quo fundantur omnes sensus, debet baptizari periculo imminente, et non est postea rebaptizandus, si eum perfecte nasci contigerit. Et videtur idem faciendum quaecumque alia pars egrediatur periculo imminente." As to the latter point, however, he is not so positive; cp. also IV. Sent. dist. 6, quaest. 1. The practice recommended by Thomas was afterwards generally adopted; see the Statutes of the synod of Nîmes (1284): "Si vero, muliere in partu laborante, infans extra ventrem matris caput tantum emisit, et in tanto periculo infans positus nasci nequiverit, infundat aliqua de obstetricibus aquam super caput infantis dicens: Ego te baptizo," etc. Cp. Myrc, ll. 91-96. The same Statutes also contain the proviso that, if a woman should die before giving birth to the child, and the latter be supposed to be still alive within the mother's womb, the midwife should rip up the mother in order to save the child's life, and baptize it; for which we may also compare Myrc, ll. 97-109.

11/301. *weyep* is formally equivalent to O.E. *weȝað*. The strictly Kt. form would be *weȝep*. It is used as an intrans. verb in the sense of 'to move' or 'be removed' (from heaven).

11/303-5. The reading of the MS. seems to be hopelessly corrupt; but the sense of the whole passage must clearly be this: If any doubt arises as to whether a child is baptized, or whether the form essential to the validity of baptism has been duly observed, the child is to be re-baptized "sub conditione," the Latin formula (englisht in the following stanza) being: "Si baptizatus es, ego te non baptizo; sed si nondum baptizatus es, ego te baptizo, etc." See Martene, l. 1, cap. 1, art. 16, 9. There are several canons of provincial councils enjoining priests to be very careful and particular in their inquiries about the form employed at the previous baptism. See, for instance, 'Const. Ric. Poore' (c. a. 1217), cap. XVIII.; 'Const. Prov. S. Edmundi' (c. a. 1236), cap. XI.; Synod. Wigorn. (a. 1240), cap. V.; Concil. Lanbetheense (1281), cap. III.; Synod. Exon. (1287), cap. II.; and cp. also Myrc, ll. 550 ff. If *weneþ*, l. 303, is right, we shall probably have to alter *geneþ*, l. 305, into *geneþ*, which may stand for *geineþ*, avails, serves; cf. note to p. 130, l. 21.

11/310. *by-thruxle* [ : *icristned* ] is evidently a blunder of the scribe; but I do not know how to emend it.

12/317. *diȝtti* may possibly stand for *diȝtte hi* (sc. the *cristnynges*) =

'administer them.' For this particular meaning of the verb *ep.* the following passage in 'Ayenbite,' p. 147: *And þous hit hat zaynte peter þet þe quodnesse þet god ous heþ y-lend, þet we hise dýzte to oure nixte = Et ensi le commande saint Pierre que les graces que Dieu nous a prestées, que nous les aministrons a nos proemes.*

12/322. *mid none ginne*, as below, l. 326, *mid none liste*, by no contrivance, by no manner of means; *ep.* also 23/637, 641.

For the two substitutional modes of baptism mentioned in the following stanza, viz. baptism of blood ("baptisma sanguinis"), and baptism of the Holy Ghost ("baptisma flaminis, sive Spiritus Sancti"), consult Hugo de St. Victore (Migne, 176, 131-133); Petr. Lombard (Migne, 192, 817); Thom. Aquin. 'Summ.' III., quaest. 61, art. 11; IV. Sent. dist. 4, quaest. 3, art. 3.

12/331. The meaning of the term *prim(i)sinen*, *primsenen*, is elucidated by a quotation in 'Ayenbite,' p. 188, from Sulpitius Severus, 'De vita Beati Martini.' The Latin text runs thus: "Martinus adhuc catechumenus hac veste me contexit" (Migne, 20, 162); and this is rendered by—*Martin yet nou yprimsened me heþ yssred mid þise cloþe*,—*yprimsened* corresponding to "catechumenus."

Catechumens used to be initiated into the Christian communion by the sign of the cross and imposition of hands. In addition to this primitive rite, there were in the Latin Church other rites in early use, which still form part of the office of baptism. Such are—breathing on the face ("insufflatio in faciem"), putting salt in the mouth of the baptized ("salis in os immissio"), exorcism, touching the ears and nose with spittle ("sputi in nares auresque tactus"). These ceremonies, and some others originally connected with the catechumenate, as the imposition of a name, preliminary instruction in the form of short interrogations and responses, are accompanied by appropriate prayers, and are performed outside the church ("ante (foras) ianuas ecclesiae"—*atte cherche dore*), except the touching with spittle, which now takes place after the child has been introduced into the church and carried to the font. They constitute the "Ordo ad catechumenum faciendum (infantem)" of the Baptismal Ritual, and the performing of them, which is expressly reserved to priests, is called "catechismum facere, catechizare (et exorcizare)."

It is in this comprehensive signification, I believe, that Shoreham here uses the verb *prim(i)sinen*. O.Fr. *prinsigner*, *presigner*, commonly seems to mean 'to baptize'; but see also Du Cange, s. v. *presigner*: *cérémonie qui eut lieu avant l'immersion*.

12/332-36. There are two unctions at the font, one preceding, the other following, the act of baptism. After the renunciation, and before the profession of faith is made, the child is anointed on the breast and between the shoulders with the oil of catechumens: while the unction of the head with chrism is performed immediately after the application of the water.

Ought we not to change the indic. *beeþe*, l. 332, into the subjunct. *be (hy)*?

But it is another consideration that forces itself upon the mind in reading this stanza. Does it not look very much like a straggler? There is certainly little—if any—connection between it and the two immediately preceding it. The mention of the children being *yprimsened* at the church door and anointed at the font is here quite abrupt. If there was any occasion for the poet to allude to ceremonies concomitant with the act of baptism proper, it was, I believe, after the rebaptizing of children in case of doubt had been spoken of; that is, between lines 315

and 316. On that occasion we might, at least, have soonest expected some allusion of this kind, in accordance with what we read in the canons of ecclesiastical councils, as well as in ancient rituals. When the solemn baptism at the font is administered to a child provisionally baptized at home under fear of approaching death, the priest has to go through the whole of the baptismal rite, unless satisfactory evidence has been obtained that the form employed at the previous baptism was valid, in which case only the ceremonies subsequent upon the application of the water have to be performed. Cf. Synod. Nemausensis (a. 1284), De Baptismo: "Cum vero . . . infans in necessitate a laico fuerit baptizatus, praecipimus, si supervixerit, ut presbytero quam citius fieri poterit praesentetur, qui inquirat sollicite qualiter fuerit baptizatus; et si forma praedicta non fuerit servata, faciat catechismum (*primisinen*), et baptizet infantem iuxta ecclesiae formam. Si autem dubitaverit an legitime fuerit baptizatus . . . in his casibus faciat sacerdos catechismum, et baptizet eum sub his verbis: 'Si baptizatus es, non te baptizo,' etc.—Si sacerdos invenerit infantem a laicis iuxta formam ecclesiae baptizatum, ita quod non sit de hoc aliquatenus dubitandum, non rebaptizet, nec faciat catechismum, sed inungat eum in pectore et inter scapulas oleo benedicto . . . Tutius enim est, licet non necessarium, quod fiat praedicta unctio (*Hyt worpeþ cristnyng, and þat child þer-to hit auuileþ*). In hoc casu inungat etiam eum chrismate sacro in vertice, dicendo orationes quae dicuntur post baptismum, et faciendo alia quae post baptismum fieri consueverunt, sicut in libris baptismalibus continetur." See, too, Concil. Lambeth. (a. 1281), cap. III. and Martene I. cap. 1, art. 18, Ordo XVII. ex antiquo Rituali Eccles. Lemovicensis.

Still, there is one reason conceivable why the poet may, after all, have purposely placed the stanza at the end of his treatise on Baptism; that is, if the mention of the unctions at the font was intended to form a sort of connecting link with the following treatise on Confirmation, where, too, unction plays a prominent part. But this would not, at any rate, have been a very ingenious device.

13/340. Cp. Petr. Lombard. (Migne, 192, 855): "Virtus autem sacramenti est donatio Spiritus Sancti ad robur."—Thom. Aquin. 'Summ.' III. quaest. 72, art. 9: "in hoc sacramento homo accipit Spiritum Sanctum ad robur spiritualis pugnae" . . . "in confirmatione roboramur ad pugnam . . ."

13/342. *ymarked*, marked, signed; cp. 15/414-15: *þe signe his of þis sacrament Mid creyme þe markinge*; also 4/104-5.—The mark, 'signaculum,' put upon the confirmed is not unfrequently compared to the 'nota militaris'; see Thom. Aquin. 'Summ.' III. quaest. 72, art. 4: "Et ideo in hoc sacramento tria sunt necessaria . . . Tertium est signum quod pugnatore datur, sicut et in pugna corporali milites insignis ducum insignantur."—ibid. art. 9: "Unde convenienter signatur chrismate signo crucis in fronte propter duo. Primum quidem quia insignitur signo crucis, sicut miles signo ducis."

13/344-46. Job viii. 1: "Militia est vita hominis super terram."

13/349-50. The Fiend, the Flesh, and the World are the three spiritual enemies of mankind, according to St. Bernhard (Migne, 183, 343). Cp. also Hugo de St. Victore (Migne, 177, 513): "Tres sunt qui movent bella contra nos: diabolus, caro et mundus. Diabolus ducit contra nos agmina vitiorum, caro malorum desideriorum, mundus prospera et adversa."

13/351-57. It is those three that tempt us to the deadly sins; similarly in 'P. Plowm.', C, xix. 31 ff.



13/355. *þouu-wyſe*, the unwise, to be connected with *ous*, l. 351; cf. *þou-wyſe*, 60/1685.

14/364. *wonde*, flinch. For similar phrases of *wonde* with *for*, see Kölbing, 'Amis & Amil.', xlv; Myrc, l. 905-6:

*Wonde þow not for no ſchame,  
Perauentur I haue done þe ſame.*

14/372. *ymeng* is probably only a clerical error for *ymong*, as in Kt. Sermon 34, *amenges* for *amonges*. Like *amonge*, it is used adverbially; cp. 24/648: *cryst and hys derlynges Imonge*.

14/373. I have restored what I believe to have been the original reading: *and wi, leſtne* = and why, listen.

14/375. The retention of *ne* would certainly improve the metre; but the negative may be omitted; cf. Zupitza's note to 'Guy of Warw.' (15th cent. version), ll. 1301-3.

The ingredients of the chrism used in the Latin Church are oil made from olives, and balsam, the signification of which is explained by Hugo de St. Victore (Migne, 176, 459): "Chrisma ex oleo et balsamo conficitur, quia per oleum infusio gratiae, per balsamum odor bonae famae designatur." Cp. Shoreham, 42/1175-76, where this passage is almost literally translated. Another signification is attributed to the oil by Thom. Aquin. IV. Sent. dist. 7, quaest. 1, art. 2, sol. 2, ad quint.: "oleum facit expeditum et ferventem ad ea quae exterius sunt; et ideo etiam pugiles oleo unguntur: et ideo competit magis oleum huic sacramento." And the same allusion to the unction of the athletes we find in Ambros., 'De Sacram.', l. I. cap. 2 (Migne, 16, 419): "Venisti ad fontem, ingressus es: considera quos videris, quid locutus sis considera, repete diligenter. Occurrit tibi levita, occurrit presbyter: unctus es quasi athleta Christi, quasi luctam huius saeculi luctaturus..." This interpretation has been adopted by the poet, who, in the mystic signification of the balsam, agrees with Hugo de St. Victore.

14/385. *y ozer*. Wright has *yn ozer*, but I cannot detect any trace of a letter in the space between *y* and *ozer*. As Wright's reading makes no more sense than that of the MS., I would suggest that we may read *y-uoyer* = fitter, although there is no other M.E. authority for the supposed adj. *yuoȝ*; cp. however, O.E. *unȝefōȝ*, M.E. *unifo(u)h*, by the side of O.E. *unȝefȝe*, unsuitable.

The office of Confirmation properly belongs to the bishops as successors of the Apostles; see Martene I, cap. 2, art. 3; 'Dict. of Christ. Antiq.', p. 230.

14-15/386-92. Cp. Myrc, ll. 661-70. After having been anointed with chrism, the forehead of the confirmed used to be bandaged with a clean white linen band (*clout*, l. 391) of suitable dimensions ("latitudinis et longitudinis competentis," Synod. Exon., A.D. 1287, cap. 3). The Synod of Cologne, A.D. 1280, cap. 5, gives the following directions: "...tondeantur capilli, maxime contra frontes dependentes, et laventur frontes diligenter; et habeant bandellos de panno lineo spisso sine sutura et sine nodo, latitudinis trium digitorum, et longitudinis competentis, albos et bene mundos."—The length of time these bands had to be worn varied between three and seven days. Three days are prescribed by the Constit. Synod. Episc. anonym. in Britann., A.D. 1237; Synod. Wigorn., A.D. 1240, cap. 6; Synod. Colon., A.D. 1280, cap. 5; Synod. Exon., A.D. 1287, cap. 3. The bandages were then removed in church, and burnt, the foreheads of the confirmed having been washed by the hands of the priests at the baptismal font:—"Parvuli confirmati tertio die post confirmationem deportentur ad ecclesiam, et frontes eorum per manus sacerdotum in

baptisterio, propter reverentiam chrismatis, (for þat honour of þilke sacremente) abluentur: et ligaturae ipsorum tunc similiter in igne concrementur." Constit. Synod. Episc. anonym. (A.D. 1237); see, too, the canons of the synods cited above.—*here*, l. 390, from O.E. *hiere hēore*? But the meaning must be 'sublime, holy.'

15/394-97. The Latin words are: "Signo te signo crucis, et confirmo te chrismate salutis, in nomine Patris et Filii et Spiritus Sancti. Amen."

15/399. This line, as it stands, presents some difficulties. In the first place, there is the verb *bermi*, the meaning of which is doubtful. According to the N.E.D. it means 'to purge out;' but this has evidently been inferred only from our passage in Shoreham, and cannot well be evolved out of the primary meaning 'to barm.' Waiving, however, this scruple, what does *felpe of fendes* mean? The phrase is certainly not a usual one. As far as I can see, there is no other instance of it either in Shoreham or anywhere else. Considering the frequency of the combination *felpe of senne(s)*, one might perhaps be inclined to suspect that the scribe miswrote *fendes* for *sennes*. But then, 'to purge out the filth of sin' is not one of the effects usually attributed to the sign of the cross. And it is obviously the efficacy of this sign that the poet meant to describe in ll. 398-9 (the stress being laid on the words *þe crouche a set*); while in the following stanza the reason for putting it on the forehead is given. Now, the sign of the cross was particularly employed to put to flight the Devil, who, according to Origenes on Exodus, Homil. VI. § 8, and Lactantius, 'Div. Inst.' IV. 27, trembles at the sight of it. Cp. also Hugo de St. Victore (Migne, 177, 423): "Signum crucis diabolo valde formidolosum est." I, therefore, believe that *fendes* is all right; and if there be anything amiss (as I suppose there is), it must be in the words *felpe* and *bermi*. May not the original reading for *bermi* have been *hermi* (O.E. *hearnian*)? This was probably miswritten by the copyist, and eventually altered by a later hand into *bermi*.—As to *felpe*, however, I would rather abstain from proposing an emendation, which does not so readily suggest itself.

15/401-2. There can be no doubt that the original reading was: *þat him ne scham(i)e boute For to bi-knowe crystes name*.—*hine*, altered from *him*, is quite impossible by the side of *be aschamed*. The omission of *Bote* at the beginning of l. 402 has been suggested by Varnhagen. For the sense cp. Thom. Aquin. 'Summ.' III, quaest. 67, art. 9: "Et ideo in fronte signatur chrismate, ut neque propter timorem neque propter erubescientiam nomen Christi confiteri praetermittat." Cp. also Augustine, Serm. 160, al. 11.

15/404. *wif ginne* is obviously a stop-gap or make-shift of a later revisor of the MS., which in this place may have had a lacuna. It makes doubtful sense, and spoils the metre. I am pretty sure that the poet himself wrote: *And binne*.—*binne* is the opposite of *boute*, l. 401, as on 39/1085, where the same ryme *hymne* [*wynne*] occurs.

Fearlessness in confessing Christ outwardly (*boute*), i. e. publicly, and strength of the soul inwardly (*binne*), that we may overcome spiritual enemies, and thereby win salvation, are the effects of the unction with chrism. And although the source of fortitude be in the heart, yet the sign of it appears in the front:—"principium fortitudinis est in corde, sed signum apparet in fronte; unde dicitur Ezechiel iii. 8: Ecce dedi . . . frontem tuam duriorem frontibus eorum." (Thom. Aquin. 'Summ.' III. quaest. 72, art. 9.)

15/411. *Maligne* here seems to be a subst., answering to O.Fr. *maligne*

(= malice, méchanceté; see Godefroy s. v.), with *senne* as genit. sing. governed by it.

15/412. *For* = for that, because; so also 154/716, 155/734.

*pat þing*—*þe bare signe*, cp. 15/414 ff., 17/456 ff.; 39/1084-5: *þe signe hys þat hys bonte ydo, þat þynge hys grace bynne*.—Hugo de St. Victore (Aligne, 178, 517):—"in omni sacramento aliud est quod visibiliter foris (*boute*) tractatur et cernitur, aliud est quod invisibiliter intus (*bynne*) creditur et percipitur. Quod foris est visibile et materiale, sacramentum est; quod intus est invisibile et spirituale, res sive virtus sacramenti est; semper tamen sacramentum, quod foris tractatur et sanctificatur, signum est spiritualis gratiae, quae res sacramenti est, et invisibiliter percipitur."

16/423. *ihsu*, MS. *ihñ*. In expanding the usual contraction for *Jesus* I have retained the *h*, because we often find the full form of the name written *ihsus*, sometimes alone, and sometimes by the side of *iesus*.

16/428. In the footnote I have suggested that we probably ought to read *þa3*, or *þa3 þat* instead of *þare*; but cp. the use of O.E. *þær* in the sense of 'in case that, if.'

16/430. *Hit* may stand for *hi hit*; but the pronominal subject may easily be understood from the preceding noun *children*.

16/437 ff. If we retain the reading *3if* of the MS., we have to construe: *Ac 3if hy moure 3et stonde bet* (hypothetical clause) . . . *And þanne gode . . . anon hi stronge makeþ* (consequent clause). But the sense we thus get is hardly that which the context would lead us to expect. Besides, *And* at the beginning of the consequent clause in l. 442 would be, at the least, exceptional. I have, therefore, changed *3if* into *3et*, which easily yields the sense required by the context, the logical order of the thoughts being this:—Although children take the thing ('*rem sacramenti*') in their childhood so pure, they lose it through sin when they come to wit, tempted by the Fiend, who spares none (ll. 428 ff.). That is because they do not stand, but cause one another to fall (*aschrencheþ*). And yet, they may still stand better, when they bethink themselves of leading a better life and giving themselves up to devotion, if God grant them strength. And then, God, that is so good, makes them at once strong, according as they have devotion, etc.

17/450. *prente*, "character indelebilis."

17/453. *ac healdeþ*: the nomin. *þat* has to be understood from the accus. *þat* in l. 451. But we had perhaps better restore the original reading *þat* for *ac*, and put a semicolon after *forsakeþ*. The sense is:—For, when a man receives this sacrament, his soul takes an (indelible) impression; and that it never loses again, not even the soul that forsakes God; that keeps the sacrament in effectual state in man, when he grows strong (*byaldeþ*) in virtue. Cp. ll. 468-9: *Amende we, þe prente lefþ Ine oure saule wel stille*. According to the doctrine of the Romish Church, the three sacraments of Baptism, Confirmation, and Ordination impress upon the soul of the recipient a certain 'character' (cp. 18/484 ff.). This doctrine was fully developed about the beginning of the 13th century; but the opinions of the medieval theologians differed as to what was the precise nature of the 'character.' Even the Council of Trent was contented to define it as a certain spiritual and indelible sign, in consequence of which those sacraments could not be reiterated ("signum quoddam spirituale et indelebile, unde ea (sc. sacramenta) iterari non possunt"). Cp. Shoreham, 18/484 ff., 43/1205.

17/461. *Her* is perhaps tenable on the supposition that *Crystnyng* *her* was meant as a substitute for the genitive inflexion, the copula (*is*) having to be supplied after *signe*. But there is no other instance of this

use of the pronoun to be found in Shoreham; so we shall probably have to write *heþ* for *her*.

17/470 ff. Cp. Thom. Aquin. 'Summ.' III. quaest. 72, art. 10: "et ideo ille qui ad hoc sacramentum accedit, sustentatur, quasi adhuc spiritualiter imbecilis et puer."—*lefte*, l. 474, means 'levare, to lift, present to,' the same as *hebbe*, l. 470.

18/478. *þys men . . . þis wyues* may possibly be datives plur. governed by *segge*. It seems preferable, however, to consider these nouns as the compound subject of the verb *hebbe*, emphatically anticipated, and then repeated by means of the pronoun *hi*. The pronoun *þis* is often used with little or no demonstrative force, either 'to designate things or persons as sufficiently known in their qualities' (Schmidt, Shakesp.-Lex.), or simply to add a certain emphasis to the noun connected with it; cp. 11/296, 23/636, 45/1266, 115/7, 116/25, etc.

18/480. 'as sure as they are alive;' or 'upon their lives.' The same phrase occurs in Layam. 13834: *bi mine quicke liven*.

18/481. *rede*, advise. Construe: *ich segge þat . . . , and rede*.

18/483. *godsibrede*, spiritual affinity. The cases in which spiritual affinity is contracted are enumerated on 66/1856 ff.

18/489. I have restored the original reading of the MS., which it is hardly necessary to justify; cp. 43/1205 ff.: *Caracter, þet is prente ycliped, Nys non of elinge*, etc. . . . *For man after þane ones takeþ þe sacremens for nede*.

19/502. *Ine keþþe*, an expletive phrase; see note to 9/243. *keþþe* is O.E. *cýþþo*, native country.

19/511. *auye* (*auaye*), to instruct, inform of; see N.E.D. s. v. *aray*. The infin. occurs, 46/1299, 68/1946; the pa. pple. *auayd*, 151/626; *auyement*, instruction, 75/2141.

19/516. *Lo dede*. It is not very likely that *dede* should be an aphetic form of *in dede*. I am rather inclined to take the phrase as equivalent to Mn.Fr. *voilà le fait*.

19/516-18. Cf. Ambros., lib. *De his qui mysteriis inicianur*, cap. 9: "De totius mundi operibus legitur quia ipse dixit, et facta sunt, etc. Sermo igitur, id est, Filius, qui potuit ex nihilo facere quod non erat, non potest ea quae sunt in id mutare quod non erat?"

19/525. *oper þrof*, either thereof. 'All those are misbelievers who deny that it is quite as easy for God to assume the likeness of bread as it was for him to be in the likeness of man.'—The pa. pple. *mis-by-leued* is used in an active sense; cp. *þe misbylefde*, 'Ayenb.' 252.

20/535. The line as it stands is too long. I suspect that the words *and water* are a later addition, because neither the Evangelists, nor any of the Western forms of consecration contain any reference to Christ's mixing the wine with water, though in the canons of the Eastern liturgies it constantly appears; cf. 'Dict. of Christ. Antiq.' I. 272.

20/543. *seygeþ* cannot possibly be anything but *seþ*, *seþ* = O.E. *sēoþ*; cp. the spelling *iseþeþ* [: *beþ*], 113/410: 'as we see God both true and kind.'—*and—and* = *et—et*; but the first *and*, between *gode* and *trew*, had perhaps better be omitted.

20/545. *And* at the beginning of this line can be defended on the supposition that it was meant to form part of the words of Christ, as quoted by the poet. It is possible, however, that William wrote: *And* (l. 543):

*Dof 3e þos, [and] wanne 3e hyt dofe,*

*Dof hyt in mine (MS. 3oure) mende.*

The words of institution as given here do not exactly agree with either the Evangelists (Matth. xxvi. 28; Marc. xiv. 23, 24; Luc. xxii.

20), or 1 Corinth. xi. 25, but are rather a variation of the formula of consecration used in the Roman Liturgy: "Accipite et bibite ex eo omnes: hic est enim calix sanguinis mei, novi [et aeterni] testamenti, [mysterium fidei], qui pro [vobis et pro] multis effundetur [in remissionem peccatorum]. Haec (or 'hoc') quotiescunque feceritis, in mei memoriam facietis (or—in meam commemorationem facite)."

20/551. I take *wereþe* to be dat. plur. (= O.E. *wyrðum*) governed by the preceding *to ȝeueue*.

21/562. *flotie*, to move up and down, be conversant; see N. E. D. s. v. *float*, v. 2, b.

21/565. *rode*, food, is undoubtedly the true reading; cp. l. 569.

21/570-73. "Augustinus (Lib. VII. Confess., c. 10) vocem de coelo audivit . . . : Cibus sum grandium, cresce et manducabis me; non ut me mutes in te, sicut cibum carnis tuae, sed tu mutaberis in me" (quoted by Hugo de St. Victore, Migne, 176, 471).—*Ibid.* p. 465: "Alibi quod manducatur incorporatur. Quando autem caro Christi manducatur, non quod manducatur, sed qui manducat ei quem manducat incorporatur." Cp. also Guill. Abb. S. Theodor. (Migne, 180, 355): "Hic est cibus qui non vadit in corpus, quia nequaquam sicut alii cibi in naturam vertitur corporis, sed corpus nostrum in suam vertit naturam." For *auȝt* (l. 570) used as an adverb see Zupitza's note to l. 7799 of 'Guy of Warw.,' 2nd vers.

21/575-77. The scribe, in copying these lines, has evidently made some mistake. What the author probably meant to say is this:—"As other (material) food is wholesome to the sound, but noxious to the sick, so is this (spiritual) food, i. e. Christ's body, damnation unto those who, persevering in sin, are in a state of moral disease." May not the original reading have been:

*And ase oþer mete his holen god,  
And sike hyt by-srikeþ,  
So his þis mete dampnacion  
To hem, etc.?*

*by-srikeþ*, deceives, betrays into harm. A similar idea is expressed by Thom. Aquin., 'Summ.' III, quaest. 30, art 4: "medicina quae datur iam liberatis a febre ad confortationem, noceret si daretur adhuc febrientibus . . . hoc autem sacramentum est medicina confortativa, quae non debet dari nisi liberatis a peccatis."

22/585. *abolke*, swollen, inflated—a curious form, if it is really the p. pple. of *abelȝen* = O.E. *ābelȝan*. We may perhaps compare it with *slakþ*, 3 sing. indic. pres. of *slaze*, 101/94, though the conditions for the change of *ʒ* into *k* are not quite the same in both cases.

22/586 ff. *prede*, *ounde*, *wereþe*, etc., are the seven deadly sins. Cp. Hugo de St. Victore (Migne, 177, 168): "Qui ergo de criminalibus nondum digne poenituerunt, aut adhuc in affectu peccandi sunt, vel aliquem hominem odio habent, corpus Christi non accipiunt, ne moriantur. Incesti vero et luxuriosi periculosius sumunt," etc.

22/588. *lestes*, lusts, O.N. *lyst*.—*on-lede*, O.E. *unlād(e)*, miserable, wicked: cp. 107/235, where *onlede* is used substantively, in the sense of 'vices.'

22/589-90. *none . . . betet . . . To seint Johan*. This, I suspect, is simply an imitation of the Latin ablat. compar., which the poet may have found in his original; cp. Luke vii. 28: "Maior inter natos mulierum propheta Ioanne Baptista nemo est,"—unless, indeed, *to* means 'in comparison to,' as probably on 99/31; see the note to that passage.

22/592. As to the final *e* in the accus. *criste*, which ought to be added for metrical reasons, see M. Reinmann, *Die Sprache der mittelkent. Evangelien*, p. 88.

22/595. *on-tromme* (O.E. *untrum*) here means 'wanting courage, diffident.'

22/599. It is hardly admissible to divide *pispre* into *pispre*:—*Iue pispre holy signe*, taking *pre* *holy* in the sense of 'thrice holy,' though there are several M.E. instances of the use of cardinal instead of multiplicative numerals; see Kellner, 'Historic Outlines of Engl. Syntax,' § 265. In face of such spellings as *spouphop* (for *spoushod*), *ryngeþ* (for *rynge*), *entyþþ* (for *entycþ*), *pyþe* (for *pyse*), which are found in our MS., I have thought it preferable to alter *pispre* into *pißre*, which is the dative sing. femin. of the pronoun. The use of *signe* as a feminine noun, it is true, is anomalous, but seems to have a parallel in the corresponding treatment of *ordre*, 52/1449.

22/601-2. "Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit," 1 Corinth. xi. 29.

22/607. *mende* is of course imperat., and the insertion of *to* by the revisor of the text was quite unnecessary. The context is clearly this:—'If you feel that you are not worthy to receive Christ's body, withdraw; for "he that eateth unworthily, eateth damnation to himself." Now some one might say:—How shall we thus keep away from the Lord's supper, when God himself plainly tells us in the Gospel (mind well):—"Whoso eateth my flesh, and drinketh my blood, hath eternal life"?—The answer to this question is given in the following stanza:—Though thou do not take it with the mouth, nor ply thy teeth thereon, thou takest it, man, to bliss, if thou art a member of the Holy Church, when any priest sings his mass: believe it for certain.'

According to the doctrine of the Church, there is a twofold way of receiving the Eucharist: a sacramental, and a spiritual one ("Sumptio sacramentalis et spiritualis"). We receive it sacramentally, or corporally, when we communicate; but we may also partake of it spiritually, if we feel an ardent desire to participate in the sacramental communion of the priest at mass. "Ut quid paras dentem et ventrem?"—says August., tract. 25 super Ioan.—"crede, et manducaſti." Similarly Hugo de St. Victore (Migne, 177, 366): "Quidam autem licet corporaliter sumere non possint, tamen spiritualiter manducant spirituales carnes Christi, hoc est, efficientiam sacramentis, sine qua non est vita spiritualis." Ibid., p. 373: "Communio, quae post cantatur (the author is expounding the ceremonies of the mass) innuit omnes fideles corpori Christi communicare, quod pro omnibus minister assumit sacramentaliter, ut sibi et omnibus sumatur spiritualiter." It is this spiritual participation in the Sacrament that the poet here alludes to, and which he further illustrates in the following stanza.

23/623. *i-vere* = *in vere* (*fere*), in company, all together.

23/627. *greyns*, for *grapes*, is obviously an error of the scribe, occasioned by *menye greynys* in l. 625. Cp. Hugo de St. Victore (Migne, 176, 140): "sicut panis ex multis granis efficitur unus, vinum ex multis racemis in vinum confluit, ita ex plurimis membris Ecclesia, quae est corpus Christi, adunatur." Cp. also Petr. Lombard. (Migne, 192, 857), and Rom. xii. 5: "multi unum corpus sumus in Christo."

23/631. *wete* is a substantive = O.E. *weota*. But the two lines may possibly have run thus in the original:

*Wet hys mystyke ne mey non wete* (know),

*Ne by no þynge a-fonde* (find out).

23/636. *pyse*, see note to 18/478.

24/645 ff. "Dominus noster corpus et sanguinem suum in eis rebus commendavit quae ad unum aliquid redigunt ex multis" (quoted from

August., tract. 26 in Ioan., by Thom. Aquin. 'Summ.' III. quaest. 79, art. 1).

24/657. The emendation I have proposed in the footnote (*þæt þyng, ryȝt body þaȝ hyt be*) has been suggested by a passage in Hugo de St. Vict. (Migne, 176, 140), which seems to have been in the poet's mind when he wrote this stanza:—"Sacramentum, et non res, sunt species visibiles, id est panis et vini, et quae visibiliter celebrantur . . . Cum Ecclesia quoque saepissime in sacra Scriptura dicatur corpus Christi, et huius corporis panis et vinum sacramenta esse leguntur . . . Sacramentum et res, ipsum corpus Christi et sanguis: res, quantum ad illas species quibus significatur. *Haec res iterum sacramentum est alterius*, scil. unitatis capitis et membrorum quam efficit fides corporis et sanguinis Domini; et ista res sacramenti virtus appellatur."

24/659 ff. Cp. Rom. xii. 4, 5: "Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: Ita multi unus corpus sumus in Christo, singuli autem alter alterius membra." Cf. also Honor. Augustodun., 'Eucharistion' (Migne, 172, 1250): "Corpus Domini tota Ecclesia praedicatur, quae de omnibus electis ut de multis membris in unum compaginatur. Huius corporis oculi sunt sapientes, nares discreti, inter bonum et malum discernentes, os verbum Dei loquentes, dentes sacras Scripturas exponentes, *manus bonae operantes, pedes alios in necessitate portantes.*"

24/668. *to prou*, to profit; *to lere* (O.E. *lyre*), to perdition.

24/669. *Ine wyf of seneyngre* = "in voluntate peccandi;" Cp. Petr. Lomb. (Migne, 191, 1146) on 1 Corinth. xi. 29: "Indignus est qui aliter celebrat mysterium Eucharistiae quam a Christo traditum est, et qui non devota mente accedit ad Eucharistiam vel in voluntate peccandi manens."

24/670. *To derye*, to do injury, harm, to vex, grieve (O.E. *derian*). The object to be understood is Christ's body. But we must not, perhaps, attach too much significance to the word, which seems rather to serve as a sort of expletive.

25/676-7. *navȝt of oure þat were*, nothing of what might be ours. Cp. 27/750-1: *Ac ȝif þou wylt tak hyt to prou For þe and þyne freende*; 31/869-70: *For so. man, senne greueþ in þe, And eke in alle þyne*; 157/801-2: *He netde assaylled Noþer adam ne non of hys*.

For the position of the relat. pron. cp. 108/274: *Toward hys þat res*; 126, 342: *Of ioye þat hiȝ þe welle*; 143/399-400: *Oþer wel fele Wyf hym þat helde*.

25/687-8. Cp. Hugo de St. Victore (Migne, 176, 141): "Quaeritur in quo sit illa species et sapor ille. Non enim possumus dicere quod sint in substantia panis et vini, cum non sit ibi substantia panis et vini, sed verum corpus Christi; nec audemus dicere quod *insint corpori Christi.*"

25/694 ff. Cf. Thom. Aquin., 'Summa contra Gent.' l. IV. c. 64: "esset enim horrii sumentibus et abominationi videntibus, si corpus Christi in sua specie a fidelibus sumeretur."

25/701 ff. Cf. Hugo de St. Victore (Migne, 177, 362): "Sub tali autem sacramento sumitur, id est sub specie panis et vini, propter hanc similitudinem, quia panis confirmat et vinum laetificat cor hominis, et Christus virtus est et laetitia hominum et angelorum. Et licet in qualibet istarum ideam et totum sumatur, tamen in utraque sumitur, ad significandum quod duplex est effectus huius sacramenti."

26/710. Construe: *And uor* (*he ybont heþ*) *þe saule*, etc., *uor*, as *for* in l. 708, = because. Regarding the sense of the stanza, cp. Petr. Lombard. (Migne, 192, 863): "Valet enim ad tuitionem corporis et animae quod percipimus, ut ait Ambros. commentario ad cap. 10 Epist. prioris ad

Hebraeos, quia caro pro salute corporis, sanguis vero pro anima nostra offertur." The word *sacrament* in l. 713 is used in its proper signification of "sacrae rei signum," as opposed to the "res sacramenti." Cp. Hugo de St. Victore (Migne, 176, 140): "Sacramentum, et non res, sunt species visibiles, id est panis et vini, et ea quae ibi visibiliter celebrantur . . . Sacramentum enim est sacrae rei signum."

26/715 ff. Cp. Hugo de St. Victore (Migne, 176, 142): "Nunc dicendum videtur quod, licet in duabus sumatur speciebus, tamen in utraque integer Christus sumitur. Non enim corpus sine sanguine, vel sanguis sine corpore esse potest."

26/718-19. Literally: 'By that way don't thou go to thrift.'—*þa* (in 'Ayenb.' *þo* and *þa*) is the stressed form of the dat. sing. masc. and neut. of the demonstr. pronoun.—*goþe* = *go þou*, *þe* being the unemphatic form of *þou*, attached to the preceding verb; cf. 1/12: *vat þenkeste*, and above, l. 712, *woste*. This unemphatic form is frequent in 'Ayenb.' It is employed proclitically, for instance, p. 20: *Nou þench rist wel ine þine herfe hou ofte þe hest ydo þe ilke zenne*; p. 38: *yef þe vinst, and nast ne yelst, þou hit stelst*—especially before auxiliary verbs: *huanne þe ssoldest, yef þe wylt, ase þe mizt*, etc.; as well as enclitically, e. g. p. 264: *Huannes comste? . . . and huet yzeþe ine helle?* Gummere ('Americ. Journ. of Phil.', IV, 287) is certainly wrong in calling it a dative-nominative, comparing it with the absolute use of the objective forms *me (thee)*, *him*, etc. in Mn.E. Nor can it be a reflexive dative, as Voges supposes ('Anglia,' VI, 306, footnote); but it is a weakening of *þou*, as the frequent unemphatic *te* is a weakening of the emphatic *to*.

26/722 ff. Cp. Hugo St. Victore (Migne, 176, 469): "Noli autem putare, quando partes vides in sacramento altaris, quasi divisum sit vel separatum a se, aut velut per membra discerptum corpus Christi. Ipse integer manet in se, nec dividitur, nec partitur."

26/726. *to-slyfte* (not found in Stratm.-Bradley), to split, crack into pieces; cf. O.E. *tō-slīfan*. Halliwell records *slift*, a slip or cutting, as a Suffolk word.

In the following line I have restored what I believe to have been the original reading of the MS. The allusion is, no doubt, to the well-known "Exemplum de Speculo": "You may break a mirror all into pieces, but you cannot part the image itself; that will appear entire in every, the smallest, particle of the glass." See also 'The Minor Poems of the Vernon MS.' (E. E. T. S. 1892), P. I., 'De Festo Corporis Christi,' p. 177 f. The applicability of this example to the incorruptible body of Christ and his presence in every particle of the host has often been disputed; so by S. Bonaventura, 'Sent,' L. IV. dist. 10, quaest. 5, where the learned editors (PP. Collegii a S. Bonaventura, Ad Claras Aquas prope Florentiam, Tom. IV. 224) have annexed the following note: "Cf. Innocent. III. IV., 'De sacro altaris Mysterio,' c. 8, ubi etiam impugnat exemplum de speculo. Exemplum ipsum ab Alex. Hal., S. IV. q. 10, m. 7, a. 3, § 5, et a S. Thom. hic a. 3, quaestiunc. 3, attribuitur August. qui ipso, ut notat S. Thom., utitur in quodam sermone de verbis Evangelii . . . , qui in operibus Augustini non invenitur."—S. Thom., too, rejects the example as inappropriate; and it was probably a similar consideration that induced the revisor of the MS. to tamper with the original text.

27/732. *y-here* is opposed to *wykke* in l. 733, and cannot, therefore, simply mean 'obedient,' like M.H.G. *gehoere*, with which it is generally connected, but seems rather to belong to O.E. *hēore*, gentle, good.

For the notion expressed in this and the following stanzas cp. 'De



Anima,' liber III. (Appendix ad Hugonis Opera, Migne, 177, 163): "Propterea intra Catholicam Ecclesiam in sacramento corporis Christi nihil a bono maius, nihil a malo minus perficitur sacerdote, quia non in merito consecrantis, sed in verbo efficitur Creatoris et virtute Spiritus sancti. Omnia vero sacramenta, cum obsint indigne tractantibus, prosunt tamen per eos digne sumentibus . . . Sicut enim Judas, cui Dominus buccellam tradidit, . . . non malum accipiendo, sed bonum male accipiendo loenum in se praebebat diabolo, sic indigne quisque accipiens locum in se praebebat diabolo."

27/758. *sedlyþ*, from *setlen*, which answers to non-W.S. \**sedlan* = W.S. *setlan*, to settle.

28 764. *Nabyd* = *ne abyrl*, for *abyt* (*abīdeþ*).

28 769. *Keste op*, vomit up, evomit; cf. *cast op*, l. 773; *keste*, l. 786.

28/778-81. The sense of these lines as we read them in the MS. is: 'It is no dishonour to Christ though the Eucharist be vomited up by a sick person who is otherwise devout and in the faith of the holy Church (cf. l. 772); but Christ in the Eucharist does not suffer Himself to be trampled upon, and devoured by beasts.'

This seems, however, to be contradictory to what we read in 30/820 fl.: *Namore ne greueþ hyt ihesus . . . þaz eny best deuoured hyt* (i. e. the consecrated host), *oper eny oper onselþe*; and I strongly suspect that the revisor of the text has by the insertion of *nozt* in l. 780 materially altered the original meaning of the passage, which I guess to have been this: 'Christ suffers the Eucharist to be vomited up by a devout and reverent sick person, without detriment to His dignity; as He suffers it also to be trampled upon, and devoured by beasts. As He in the flesh put men's belief to the test (when they saw His body ill-treated), so He necessarily does in the holy sacrament.'

If I have guessed rightly, we shall have to alter *Ac* at the beginning of l. 780 into *ase*:—*Ase he soffreþ [eke?] to be to-trede*.—*ac* marks the introduction of a disjunctive or adversative statement; but it is clear that a statement of the nature of an opposition to what has been said in the preceding lines cannot have been intended by the author.—Another mistake of the scribe's I suspect in l. 783, where I would propose to write: *Ase he by-leue assayde in flesch* (instead of *assayþ*). With this construction of the passage in question we may now compare the following quotations from ecclesiastical writers. The author of the treatise 'De Anima,' l. III., says (Migne, 177, 170): "Quidquid deformitatis vel mutationis in Christi sacramento specie tenus contigerit, non debet a nobis extorquere fidem veritatis eius, quoniam qui in corpore suo, cum Deus esset verus, multa indigna pertulit, nihil indignum in corpore suo usque in finem saeculi perferret, quamvis vere ibi sit."—Hugo de St. Victore (Migne, 176, 470): "Tanta est dignitas et munditia corporis Christi, ut nec corruptione aliqua affici possit, nec sordibus maculari. Itaque, si quando haec fieri videris, noli timere ipsi, sed sollicitus esto tibi. Ipse laedi non potest; tu noceri potes, qui male credere potes."—Thom. Aquin. 'Summ.' III. quaest. 80, art. 3: "etiamsi mus vel canis hostiam consecratam manducet, substantia corporis Christi non desinit esse sub speciebus, quamdiu species illae manent, hoc est, quamdiu substantia panis manet; sicut etiam si proiceretur in lutum. Nec hoc vergit ad detrimentum dignitatis corporis Christi, qui voluit a peccatoribus crucifigi absque diminutione suae dignitatis, praesertim cum mus aut canis non tangat ipsum corpus Christi secundum propriam speciem, sed solum secundum species sacramentales." What the revisor of the text had in mind was probably that the conse-

crated elements must not be injured by being treated irreverently, or suffered to be destroyed through the negligence of those in whose charge they are put. Injunctions of Councils and Convocations to this effect are numerous; cf. also Myrc's 'Instructions for Parish Priests,' l. 2005 ff.

28/785. Here again the revisor's meddling with the text has turned the meaning of the author to the contrary. William meant to say that 'it is indeed the true body of Christ that there comes up if a [sick] man vomits the Eucharist; for so long is it that body, as the substance of the [consecrated] bread shall last. Yet, though the substance of the bread be digested in the [stomach of the] recipient, even then that body remains in him'—or, as we read it above, ll. 773-7:

*þez he hyȝt cast op, hyt byleȝþ*  
*Sauuacion to werche*  
*Ryȝt þere;*  
*For al at ones he meȝ be*  
*þer and elles-where.*

The poet thus distinguishes between the corporal presence of Christ in the Eucharist, dependent upon the integrity of the elements; and the spiritual presence, that is, the lasting efficacy or 'virtue' of the sacrament (if received worthily) after the consumption of the elements. This is in accordance with the doctrine of the Church. Cf. Hugo de St. Victore (Migne, 176, 471): "Quamdiu sensus corporaliter afficitur, praesentia eius corporalis non aufertur. Postquam autem sensus corporalis in percipiendo deficit, deinceps corporalis praesentia quaerenda non est, sed spiritualis retinenda, dispensatio completa est, perfectum sacramentum: virtus manet, Christus de ore ad cor transit."

Accordingly, l. 785 ought to run:

*þat body hyȝt hys* (MS. *nys*) *þat þer comþe op.*

29/792 ff. The subject of the spiritual presence of Christ in the hearts of worthy communicants is continued:—"If He passes not from us so long as we hold Him aright, what need is there to receive Him again while He so possesses us?"—The answer is:—"In remembrance of His death and His passion, as He commanded at His end;" that is, at the Last Supper, when He said to the Apostles: "This do in remembrance of me." The slight emendations of the text I have thought it necessary to adopt in l. 794 and l. 798 need no justification.

29/804. John xv. 1: "Ego sum vitis vera."

29/805. This seems an allusion to John xii. 24-25, as we learn from Hugo de St. Victore (Migne, 177, 363): "Et nota quod non de qualibet pane hoc consecratur sacramentum, sed tantum de pane frumenti, quia ipse de se dicit: 'Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet' (Joan. xii.)."

29/813 ff. The example of the precious stone, which I remember having heard or read elsewhere, though I cannot at the moment trace it to its source, is very apposite here.

29-30/817-19 contain the application of the example to the consecrated bread in the Holy Sacrament:—"As the virtue and value of the precious stone in comparison to ordinary stones of a similar appearance, so is the virtue of the sacramental bread, which is God Himself, in comparison to other bread."—This is clearly the sense intended by the author, which the scribe has perverted into pure nonsense. I confess myself unable to guess what the original reading was.

30/821. *sonne itrede in felþe* sounds rather strange. May not, perhaps, William himself have written *stone* instead of *sonne*, with reference to the simile in the preceding stanza?

30/822. *hyt* means the consecrated host.

30/823. *onselpe*, unhap, mischance. The construction seems to be: 'though a beast should devour it, or any other mischance [happen].'—For the idea expressed in this stanza cp. note to 28/780 ff.

30/829. *fynegre* (= *vinegre*) must be genit. sing. governed by *kende*: 'not of the cold nature of vinegar.' Cp. Thom. Aquin. IV. dist. xi. quaest. 2, art. 3, sol. 2: "Ad secundum quaestionem dicendum quod secundum Philosophum in VIII. Metaph. hoc modo fit ex vino acetum, quo ex vivo fit mortuum: unde sicut animal vivum et mortuum non sunt eiusdem speciei, ita nec vinum et acetum; et hoc ostendunt contrariae proprietates, quia vinum est calidum, acetum autem frigidum . . . Et ideo dicendum quod si vinum sit omnino acetum, de eo non potest confici."

30/830. *droppynge* for *droppynde*? The meaning must be—water with a sprinkling of wine.

30/832-3. The Council of Tribur, a. 895, can. 19, decreed "ut duae partes sint vini, quia maior est maiestas sanguinis Christi quam fragilitas populi; tertia aquae, per quam intelligitur infirmitas humanae naturae." Martene I. cap. 3, art. 7, 30. Cp. also Thom. Aquin. 'Summ.' III. quaest. 74, art. 8.

30/834 ff. Cf. Petr. Lombard. (Migne, 192, 864): "Aqua vero admiscenda est vino, quia aqua populum signat, qui per Christi passionem redemptus est. Calix ergo dominicus, iuxta canonum praeceptum, aqua in vino mixtus debet offerri, quia videmus in aqua populum intelligi, in vino ostendi sanguinem Christi. Cum ergo in calice vino aqua miscetur, Christo populus adunatur." See also Hugo de St. Victore (Migne, 176, 145): "Per aquam quae in calice ponitur populus significatur;" and Thom. Aquin. 'Summ.' III. quaest. 74, art. 6-8.

31/846-7. According to the doctrine prevalent in the time of the poet, and finally established by the Council of Trent, repentance (*soʒe*), oral confession (*sechryfte*), and satisfaction (*elbete*) are the three parts necessary for the completion of penance as a sacrament; the three successive stages that the penitent has to go through in order to obtain the effects of the sacrament. See Hugo de St. Victore (Migne, 176, 146): Petr. Lombard. (Migne, 192, 877); Thom. Aquin. 'Summ.' III. quaest. 90, art. 1-3. Cp. also 'Ayenb.' p. 170-1, and Chaucer, 'Person. Tale' (Skcat, 572, § 5).

31/855 ff. Cf. 'Ayenbite,' p. 178: *Ac he ssel penche of his zennes mid greute drede and mid greute soʒe of herte, and him-zelue ssende ine him zelue, and hadde greute same to-uore god, and nest wil þet neuremo to zenne ne ssel wende ayen þaz me ssolde hine al to-heaue.*

31/859. The ryme *lyt* [: *lyte*] is imperfect as regards the quantity of the vowels, *lyte* having a long *i* in Shoreham's dialect. This appears from rymes such as *a lyte* [: *þat wyte*], 145/540-41; *lyte* (MS. *lytel*) [: *Tatwite* = *to atwite*, inf.], 40/1132, 1134; [: *smyle*, inf. : *atwyte* : *acwyte*], 94/242, 244, 246, 248. But we had perhaps better alter *wytte* into *wyte*, O.E. *wite*, punishment, penalty, torture, which makes tolerable sense.

31/863. *relp of seune*, "sordes peccati," seems to be treated here as a sort of compound, the genit. (*relp of seunes*) being governed by *styme*.

31/868. *keuere*, recover, "reviviscere."—The necessity of a life-long repentance is urged by Pseudo-Augustine, 'De vera et falsa Poenitentia,' cap. xiii.: "Quid restat nobis nisi semper dolere in vita? Ubi enim dolor finitur, deficit poenitentia; si vero poenitentia finitur, quid reliquitur de venia?" See also Thom. Aquin. 'Summ.' III. quaest. 84, art. 8 ("Utrum

poenitentia debeat durare usque ad finem vitae"); and IV. dist. xvii. quaest. 2, art 4 ("Utrum tota haec vita sit contritionis tempus"), where the subject is treated at large.

32/892. Cf. Chaucer, 'Person. Tale' (Skeat, 585, § 15):

*contricion destroyeth the prison of helle.*

In the following lines, if we accept the emendation suggested by Strattmann, *out-croude* seems to mean 'to press out, evacuate, depopulate'; and *croude*, l. 895, the opposite, viz. 'to crowd, fill (with a crowd).' But this is extremely doubtful. The expression is, at the least, very awkward; nor do I know where the notion is taken from.

*yvenne* (for *yvene*; cp. *zwene*, 67/1908) is generally connected with O.E. *āhwēnan*, to vex, grieve.

33/902-3. *desper* is a possible A.Fr. form for *despeir*. It must be imperative. This would suggest the emendation *man ne* for *nuene* or *manie* (*i*-stroke wanting). The two lines seem, however, to be corrupt, though the sense of the passage can hardly be doubtful:—One need not be afraid to disclose one's sins in secret to the priest alone.

33/904-7. Cf. 'Ayenbite,' p. 175:—*Efterward þe sscrifte ssel by yhol, nazt to-deld ine nele sscriftes. For me ssel zigge al to onen, nazt o del to onen, and þet oþer del to an-oþeren.*—Chaucer, 'Person. Tale' (Skeat, 638): *Also thou shalt shryve thee of alle thy synnes to o man, and nat a parcel* (Shoreh. *a kunte*) *to o man, and a parcel to another.*—Pseudo-August., 'De vera et falsa Poenit.' (Migne, 40, 1125): "Cantus sit poenitens ne verecundia ductus dividat apud se confessionem, ut diversa diversis sacerdotibus velit manifestare."

33/908-10. It is not sufficient for the penitent to confess his sins only; he must tell also, if possible, the circumstances under which they were committed, as they may tend to aggravate the guilt. Cf. 'Ayenbite,' p. 175: *Efterward me ssel zigge nazt onelepiliche þe zennes, ac þe aboutestondinges alle þat moreþ þe zennes.*

The circumstances to be considered at Confession have been summed up in the following hexameter: "Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando;" or—"quis, quid, ubi, cum quo, quoties, cur, quomodo, quando." Cp. 'Ancren Riwe,' 316: *Abuten snune liggeð six þinges þet hit helieð: o Latin circumstances; on English, heo muwen beon ihoten totagges: persone, stude, time, manere, tale, cause.*—'Cursor Mundi,' 27158: *Qua, quate, qui, quare, quam wit, quen . . .* See also Myrc, l. 1517.

33/911-14. Cp. 'Ayenbite,' 174: *Efterward, huanne he is beuore his sscrifteuader, he ssel him sscrifte openliche, þet is to zigge þet he ssel zigge his zennes clyerliche and nakedliche . . .* Chaucer, 'Person. Tale' (Skeat, 586, § 17): *Al moot be seyd, and no thing excused, ne hid, ne forwapped . . .* *Ibid.*, 639: *Thou shalt nat eek peynte thy confessioun by faire subtil wordes, to covere the more thy sinne; for thanne bigyleslow thyself, and nat the preest; thou most tellen it pleynly, be it nevere so foul ne so horrible.*—Synod. Nemausensis, a. 1284 ('De Poenitentia'): "Item non debet confiteri verbis vel nominibus peccatorum seu criminum palliatis; sed quodlibet peccatum suo proprio nomine quantumcunque turpe exprimat."

33/915. *Tys laye*, according to the law, or—as we should say—the rights of it. *laye* often means 'custom, manner;' here it approaches the sense of *ryht*: that which is right, due, or proper to a person or thing; as, for instance, 119/127-8:

*In sunþebendes hy hyne dyste,*

*Ase hyt hys þe chyldes ryhte.*

See also N. E. D., s. v. law, 14. 15. *tys* = *to hys*; cp. 90/127: *Tys fynGRES scolde mun byude hy.*

33/916-17. Up to the Council of Trent, where the matter was decided otherwise, many theologians held the view that in peril of death, when a priest was not at hand, it was permitted to confess to any lay person, provided that the penitent had the intention to repeat his confession to a licensed priest if he should recover. (See next stanza.) The validity of lay confession in case of necessity was assumed on the authority of Pseudo-Augustine, 'De vera et falsa Poenitentia,' cap. 10: "Tanta itaque vis confessionis est, ut, si deest sacerdos, confiteatur proximo. Saepe enim contingit quod poenitens non potest confiteri coram sacerdote, quem desideranti nec locus nec tempus offert: et, si ille cui confitebitur potestatem solvendi non habet, fit tamen dignus venia ex desiderio sacerdotis qui socio confitetur turpitudine criminis. Mundati enim sunt leprosi, dum ibant ora vel se ostendere sacerdotibus, antequam ad eos pervenirent. Unde patet Deum ad eor respicere, dum ex necessitate prohibetur ad sacerdotes pervenire." See also Petr. Lombard. (Migne, 192, 883).—The sacramental character of such confession ("quavis non sit sacramentum perfectum") is maintained by Thom. Aquin. IV. dist. xvii. art. 3. For further information, see D. Hugonis Mathoni 'Observationes ad Libros Sententiarum Roberti Pulli' (Migne, 186, 1082).

33/919. *wantrokȳe*, *rell. v.*, means 'to despair,' and the verbal noun *wantrokȳunge*, 155/759, 'despair.' Stratmann-Bradley, s. v. *wantrukiēn*, referring to the passage in Shoreham, erroneously assigns to it the signification 'to fail, be wanting.' So also in the Kt. version of 'Sawles Warde' ('Ayenbite,' p. 265) *wantrokȳunge* does not mean 'lack, want,' as Morris interprets it in the Glossary, but is used to translate the word *desperatio* of the Latin source.

33,925-6. This was enjoined by the fourth Lateran Council (a. 1215) under Innocent III., cap. 21.

33/930-31. *wald* (*ȳef*), O.E. *weald*, in case, lest. Note here the change of mood, *deiþ* being indic. prs., *for-ȳete* subj. pret.,—unless, indeed, *deiþ* has to be altered into the subj. *deie* or *deide*.

Similar reasons why confession should not be delayed are given in 'Ayenbite,' e. g. p. 173: *Efterward þe dyuþ, þet is ȳedy, and ouerul aspiþ þane zenezere, him ssel sterie zome him to srrice . . .*; 174: *Vor azemoche aze god abyrt more þane zenezere. þe more he him smit þe more fellaker, huanne he him ȳziþ oulosti and sleanuol . . . Efterward þe ilke þet late him srriceþ, uoryet ofte his zennes, zno þet onȳeape hit benalþ þet he by wel ȳsrrine; uor he uoryet manȳe zennes huorof he neure him ssel beþenche, and zno him ne ssel neure uorþenche, ne neure by srrine; and þet is to him wel grat peril.*—Also in Chaucer's 'Person, Tale' (Skeat, 637, § 88): *Certes, a man ȳhte hastily sheuen hise synnes for manȳe causes; as for drede of deeth, that cometh ofte sodenly, and is in no certeyn what tyme it shal be ne in what place; and eek the drecchinge of o synne draueth in another . . . And if he abyde to his laste day, scarcely may he shryȳen him or remember him of hise synnes, or repenten him for the gretous moladie of his deeth.*—Cp. also Hugo de St. Victore (Migne, 176, 560): "Valde difficile est in tunc vera sit poenitentia, quando tam sera venit, quando cruciatus membra ligat, et dolor sensum opprimit, vix homo aliud cogitare potest" (*Iȳs poȳt þe sorȳe troubleþ*, 31 933).—See, too, the decree of the Synodus Nemausensis (a. 1284), cap. 'De Poenitentia': "Verum quoniam periculosum est valde moram facere in peccato, praecepimus quod parochiales presbyteri frequenter moneant plebes suas, ut ad confessionem veniant quam cito poterunt post commissum peccatum, et hoc propter incertitudinem horae mortis. Item quia in extrema aegritudine vix potest aliquis de peccato nedum poenitere, sed nec etiam cogitare.

Quia, ut ait Joannes (sc. Chrysostomus), cum aegritudine opprimeris, vix aliud potes cogitare quam sentis : et illuc rapitur intentio mentis, ubi est vis doloris."

34/939 ff. Cp. 'Old English Homilies' (ed. Morris), I. 35 f. : *for-pi betere eow is þet eow scamie biforen þam preoste ane, þenne on domes-dei beforen criste and beforen al heuene wara and biforen al eorþe wara and biforen al helle wara.*—'Ayenbite,' 179 : *Efterward he ssel bleþeliche drinke a lite ssume, uor to beutly þe greate ssume þet þe zenezeres abideþ ate daye of dome, huinne ech of þe wordle ssel ȝi his ȝene zennen.*—Chaucer, 'Person. Tale' (Skeat, 642, § 100) : *Men sholden eek remembre hem of the shame that is to come at the day of dome to hem that been nat penitent and shriven in this present lif; for alle the creatures in erthe and in helle shullen seen apertly al that they hyden in this world.*

34/940. *For-ȝy = for-why, for*, because; so also 19/512, 41/1164.

34/946-7. True repentance (i. e. contrition) always implies the purpose of shrift and satisfaction : "Contritio est dolor pro peccatis assumptis cum proposito confitendi et satisfaciendi" (Thom. Aquin. IV. dist. xvii. quaest. 2, art. 1). If a man has no chance of shriving himself, he may be saved through repentance alone; cp. 31/862-3. But if he wilfully neglects confession, he cannot obtain remission of his sins. See Hugo de St. Victore (Migne, 176, 148) : "Vere invisibilis sacerdos eum qui vult confiteri et non potest ab hoc debito solvit; sed quamdiu illud potest, nisi ore confiteatur non absolvitur. Certum namque est quod ille qui habet cor contritum vult confiteri; sed istam bonam voluntatem deserere potest . . . et si hac voluntate amissa nollet confiteri, et tunc moreretur, nulli est dubium eum damnari pro illo peccato quod confiteri noluit." Cp. also Petr. Lombard. (Migne, 192, 881).

34/949-51. We had perhaps better transpose *ȝet* from l. 951 to l. 949, thus :

*ȝet, ȝef hym ralleþ þat chauce  
So holde,  
Ne may he nauȝt ȝ-sanned be, etc.*

34/954. *stoneȝing*, astonishment, consternation, dread.

34/955-6. Cp. Hildebertus Cenomanensis (Migne, 171, 426) : "cum accesseris ad confessionem, noli ridere, sed peccasse te humiliter profitendo accede. Si potes, plorat oculus, si non, saltem doleat animus." Chaucer, 'Person. Tale' (Skeat, 637, § 87) : *The thridde signe is, how that thy shrift sholde be ful of teres, if man may; and if man may nat wepe with hise bodelly eyen, let him wepe in herte.*

The 'Ayenbite' enumerates six conditions of shrift (p. 172 ff.), Chaucer's 'Person. Tale' (636, § 87) four. From Thom. Aquin. (IV. dist. xvii. quaest. 3, art. 3, quaestiunc. 4) we learn that the schoolmen ("magistri") used to consider sixteen conditions requisite to true confession. They are contained in the following verses :

"Sit simplex, humilis confessio, pura, fidelis  
Atque frequens, nuda, discreta, libens, verecunda,  
Integra, secreta, lacrymabilis, accelerata,  
Fortis, et accusans, et sit parere parata."

34/961. *to fa[ɹ]e*, exceedingly fair.—The spelling *a* for *ai* is rare in Shoreham (after for *ȝyber* occurs 62/1737), but is by no means unfrequent in 'Ayenbite' : e. g. *variste*, 142, 228; *madines*, by the side of *maydines*, 232, 234; *madenhod*, by the side of *maydenhod*, 228, 230, 231, 233; *ȝmamed*, 141 = *ȝmaymed*, 135; *faleþ* = *faileþ*, 80; *faly*, 173 (twice); *ȝfaled*, 187. Considering the number of these instances, it would not, perhaps, be safe enough to simply call them clerical errors. I am rather inclined

to look upon them as indications of a peculiar pronunciation, in which the first element of the diphthong was broadened, and the second obscured, or almost completely absorbed.

35/962 ff. The requirements of a good confessor are summed up in the following verses:

"Confessor dulcis, affabilis atque suavis,  
Prudens, discretus, mitis, pius atque benignus."

35/973. *royneþ*, cuts out: Fr. *rogner*.

35/975. *tole*, O.E. *tāl*, fault-finding, reproach.

35/979-80. *zoure prest*, that is, your own parish priest, to whom under ordinary circumstances you are bound to make confession. Cp. Rob. Pullus, 'Sent.' l. VI. cap. 52 (Migne, 186, 902): "Sin vero minus consilii apud suos sacerdotes inveniunt, atque ideo ab eis, aut accepta licentia, aut satisfactione poenitentiali iniuncta, ad alios melioris consilii viros confugerint . . . hos non solum non accuso, verum prudentiae vivacitatem commendo." See also D. Hugonis Mathoud 'Observationes ad Libros Sent.' Rob. Pulli (Migne, 186, 1088); Myrc, 'Instructions for Parish Priests,' ll. 813-878.

The power of the keys, i. e. the power to bind and loose, is given to every priest at his ordination. This is what Thom. Aquin. calls the "clavis ordinis." According to the view of the elder ecclesiastical writers, every ordained priest is allowed to make unrestricted use of this power in confessing and absolving any person, whether committed to his spiritual charge or not. But already ab. 1093 Pope Urban II. decreed,—“ut deinceps nulli sacerdotum liceat quemlibet commissum alteri sacerdoti ad poenitentiam suscipere sine eius consensu cui prius se commisit, nisi pro ignorantia illius cui poenitens prius confessus est;” see Gratian, 'De Poenitentia,' dist. 9, cap. 3 (Migne, 187, 1640). Consequently, the fourth Lateran Council under Innocent III. (1215) decided that absolution was valid only when pronounced by the "sacerdos proprius," or one who had got from him licence to hear confession.

35/981-4. Cp. Pseudo-August., 'De vera et falsa Poenit.' cap. 10: "Laborat enim mens patiando erubescantiam; et quoniam verecundia magna est poena, qui erubescit pro Christo fit dignus misericordia. Unde patet quod, quanto pluribus confitebitur in spe veniae turpitudinem criminis, tanto facilius consequetur misericordiam remissionis."

35/985. *Nauzt nyce*, not foolishly, refers to l. 981: *Te [þe] mo prestes þat þart ischrype*, and is opposed to l. 982: *nyzt alle ghole schryfte*. It is further explained by ll. 986-7.

35/989. *edbote*, satisfaction. Shoreham never uses *dedbote*.

35/990 ff. *Chypeans*, or *chypeaus*, is an obvious corruption of some other word the probable meaning of which we can only guess from the context of the passage. 'The first thing'—the poet says—'for a man to do after repentant confession is, to avoid *chypeans*, the root of sins (*of sennes rote*); as, for instance, he who wishes to avoid lechery avoids *fonle continaunce*, that is, unclean bearing, lascivious gestures, such as tempt and lead to lechery.—The theological term for things that tempt or give occasion to sin, and may therefore be called the roots of sin, is "occasiones"; and this, I believe, must have been the meaning of the original word that the scribe has corrupted into *chypeans* or *chypeaus*. Ought we, perhaps, to write *che(i)souns* (aphetic form of *a-, enche(i)souns*)?

36/993. *by-flek* is an impossible form. We shall have to write either *by-flekþ*, as in l. 994 (cp. *sykþ*, *gykþ*, *wrikþ*, etc.); or, as I would suggest:

*He put by fle wile lecherye,  
Bi-nlekp foule continuance(s).*

In order to get a perfect rhyme with *continuance*, the final *s* of *ase quances* has to be omitted, or *continuance* to be changed into plur. *continuances*.—Observe the original O.Fr. form *quances* (Skeat, Philol. Soc. Transact. April 18, 1890).

36/1002. Cp. 'Ayenbite,' 180: *After þe ssrifte comp ynozþate, þet is þe amendinge þet me ssel do bi þe wille and bi þe rede of þe ssriure, þet ssel deme þe amendes be þe gelles: oþer ine vestinges, oþer ine elmesse, oþer ine benes, oþer ine oþre þinges, ase be þan þet þe zenne acseþ.*—Hugo de St. Victore (Migne, 176, 146): "Satisfactio post confessionem fit per ieiunia, orationes, et caetera bona opera."—"ieiunium, eleemosyna et oratio" are the three "opera satisfactoria," the *þre maner þeyne*, because "opus satisfactorium debet esse poenale" (Thom. Aquin.).

36/1007. "ieiunio sanatur pestes corporis, oratione pestes mentis" (Hieronym.—alias auctor super Marcum, cap. ix.).—*for, as seith seint Ierome, by fastinge been saved the ryces of the flesh, and by prayere the ryces of the soule* (Chaucer, 'Person. Tale,' Skeat, 641, § 94).

36/1009 is too short. As *loþe* can only be plur., we shall probably have to write:

*For senne in flesche restynges  
Beþ [to] þe flesche loþe;*

or better, perhaps:

*For senne in flesch restynges beþ,  
[þat to] þe flesch [beþ] loþe.*

36/1011-15. "Eleemosyna ab omni peccato liberat" (Tob. iv. 24).—"Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis" (Ecclesiastic. iii. 33). For the following cp. Thom. Aquin. IV. dist. xv. quaest. 1, art. 4, sol. 3: "quidquid ad afflictionem corporis pertinet, totum ad ieiunium refert; et quidquid ad proximi utilitatem expeditur, totum eleemosynae rationem habet; et similiter quaecumque latria exhibetur Deo, orationis accipit rationem."

36/1018. *won*, probably = *wone*, habit.

36/1019. *Lore* here seems to mean 'instruction' (in the principles of the Christian faith), 'catechetical sermon,' which in Roman Catholic churches often forms part of the Sunday afternoon service, and is called in German "christliche Unterweisung," or "Christenlehre." In this sense it is parallel to *predicacioun*, and, like that, governed by the preceding *to here*.

*herte smyle*, knocking upon the breast.

37/1024. *Wolle-ward*, woolward.

37/1027. *here*, O.E. *hære*, hair-cloth, hair-shirt, cilice.

37/1032. *prysones*, prisoners, captives.

The *dedes of elmesse* here enumerated are what the Roman catechism calls the corporal and spiritual works of charity. There are seven of each kind. The corporal ones are: *Visito* (infirmum), *poto* (sitientem), *cibo* (esurientem), *redimo* (incarceratum), *tego* (nudum), *colligo* (i. e. recolligo, hospitem), *condo* (i. e. sepelio, mortuum).—The spiritual works are: *Consule* (in a double sense, viz. doce ignorantem, et dirige dubitantem), *castiga* (delinquentem), *solare* (tristem), *remitte* (delinquentibus in te), *fer* (i. e. porta infirmitates aliorum et gravamina), *ora* (pro omnibus).

37/1037. *seue 3er* is often put for a long, but indefinite period; see Skeat's note to 'P. Plowman,' C., V. 82; Zupitza's note to l. 8667 of the 'Romance of Guy of Warwick,' 15th cent. version. But here we have to take it literally; cp. Gratian, c. 11, C. 33, quaest. 2 (dict.): "Hinc etiam



ecclesiastica consuetudine est usurpatum ut maiorum criminum poenitentia septem annorum spatio concludatur, nisi vel officii excellentia, vel criminum magnitudo vulgarem consuetudinem excedens . . . praemissum spatium transcendere cogat."—The 'Poen. Astesani,' referring to this passage in the Decret., says, c. 9: "Nam regulariter pro quolibet peccato mortali debetur septennis poenitentia, nisi dignitas delinquentis vel qualitas delicti aliud suadeat" (quoted by Freisen, 'Geschichte des canonischen Eherechtes,' p. 583, footnote).

37/1044-5. Supposing *wisyk* to be right (*in syke*, as Wright has it, is certainly wrong!), the sense of the two lines seems to be: 'They (scil. the priests) have physic (for the spiritual diseases) of men (whose weakness they are to consult in administering), and must, therefore, enjoin the less penance.'—But it is very doubtful whether *wisyk of men* can really express so much. Note also the spelling with *u*, instead of *f* (or *ph*), which is rather uncommon in words of French origin.

38/1046-50. Cp. Thom. Aquin. opusc. 65, § 4: "Sacerdos non imponat poenitentiam ita gravem, ut poenitens totum dimittat . . . nec ita levem, ut contemnat peccatum . . . Tamen tutius est imponere minorem debito quam maiorem, quia melius excusamur apud Deum propter multam misericordiam quam per nimiam severitatem; quia talis defectus in purgatorio supplebitur."—*apeched*, l. 3, impeached, accused.

38/1053-57. The question is, who is *me*, and who is meant by *ham*, in l. 1053? It might seem natural to refer *ham* to the preceding *prestes*; but there can be little doubt that it relates to the penitents, and *me* to the confessing priests, as is clearly the case with *me* and *ham* (see also *hy*, l. 1057) below in l. 1056.—*senues* may be genitive (cp. *purgatoryes*, l. 1061; *senuys*, l. 1089; *helles* 99/24).—*wyte* [: *lyte*] means 'punishment.'—*mone* is generally used by Shoreham in the sense of 'companionship, communion, intercourse' (also 'sexual intercourse'). Once, on 85/160, it occurs in the signification of 'moan, lamentation;' and this, I should think, would also suit here. We might perhaps translate *ine mone* by 'complainingly,' though we must not attach too much force to such expletive phrases in the bob-verses. The sense, then, of the whole stanza, as I understand it, is: 'There is yet another case (circumstance) why priests give so little penance: although you may tell them (sc. the penitents) complainingly a great deal about the punishment of sin, you must lay on them little penance, else they would do none.'

This is quite in accordance with what Thom. Aquin. says in the following passage (quodlib. III. quaest. 13, art. 28): "unde melius est quod sacerdos poenitenti indicet quanta poenitentia esset sibi pro peccatis iniungenda, et iniungat sibi nihilominus aliquid quod poenitens tolerabiliter ferat . . ." Cp. also Myre, 'Instruct. for Parish Priests,' ll. 1643-1646.

38, 1058 ff. Cp. Hugo de St. Victore (Migne, 176, 555): "Tu tamen fac quod tibi praecipitur. Obediens esto in eo quod tibi iubetur."—ib. p. 556: ". . . magnum est si in hac vita incipere possis, etiam si non pericias. Nam et post mortem ignis quidam purgatorius dicitur, ubi purgantur et mundantur qui hic corrigi coeperunt et non perfecerunt."

38/1061. *tense* can hardly be anything but O.Fr. *tens*, time.

38/1063-4. I do not know what to make of *wyl bone*. If I might venture upon a conjecture I should propose to write the two lines thus:

*Nys nauzt god to nor-lete a man*

*Pat eny-þing hys to don(u)e* [: *eftsone*],

which we may translate: 'It is not good to remit to a man (or, for a man to omit?) what has to be done somehow.'

38/1069. *Areyned*, arranged, prepared? cf. O.E. *geregnian*?

38/1070-71. Cp. Petr. Lombard. (Migne, 192, 893): "Ex iustitia vero (Deus) impunitum non dimittit delictum." (The sentence is from Augustine.)

38/1076. The insertion of *ȝe* between *ȝos* and *mote* spoils the sense. The verb *mote* has for its compound subject the three nouns *sorwe*, *schryfte* and *edbote*. For the peculiar notion expressed in this stanza cp. Albertus Magnus, 'Compendium Theologiae Veritatis' (De partibus poenitentiae in communi, cap. xxvi.): "Item per peccatum offendit homo Deum, et Ecclesiam, et se ipsum. Sed per contritionem reconciliatur homo Deo, per confessionem Ecclesiae, per satisfactionem sibi."

39/1081. *he ne schryff nauȝt of . . .*, he does not care for, or about. *schryue* in this sense occurs also 44/1232, 70/1995. For the terms *signe* and *ping*, and their signification in the Sacrament of Penance, which is discussed by the poet in the following lines (39/1084-1089), cp. Thom. Aquin. 'Summ.' III. quaest. 84, art. 1: "In sacramentis de quibus iam supra diximus, est aliquid quod est sacramentum tantum (i.e. sacrae rei signum), aliquid quod est res et sacramentum, aliquid vero quod est res tantum . . . Etiam in poenitentia est aliquid quod est sacramentum tantum, scilicet actus exterius exercitus (*ȝat hys bouȝe ydo*), tam per peccatorem poenitentem, quam etiam per sacerdotem absolventem; res autem et sacramentum est poenitentia interior peccatoris; res autem tantum, et non sacramentum, est remissio peccati."—So the two things are, "remissio peccati" (*forȝefȝe*), and "poenitentia interior" (*repentyngȝe*, *repentaunce*). The latter, however, is also "sacramentum" (*signe also of sennys forȝeyngȝe*).

39/1091-1099. Cp. Petr. Lombard. (Migne, 192, 893): "Quod autem interdum sufficiat dolor interior ad vindictam peccati, certum documentum habemus in illo latrone, Luc. 23, qui sola mentis contritione et confessione, statim ut conversus fuit, paradisum ingredi meruit."

39/1100-04. See Petr. Lombard. (Migne, 192, 899): "Praeter praemissa, est etiam aliud sacramentum, scilicet Unctio Infirmitatum, quae fit in extremis." Myrc, 'Instr. for Par. Priests,' II. 1813-1816:

*When ȝat he ys so ouer-dryue,  
ȝat he may no lengur lyue,  
ȝenne he schal an-elet be,  
And non er, I warne the.*

39/1105. The insertion of *ne* after *libbe* in MS. is due to the same revisor of the text that thought it necessary to add *oper diȝh* on 41/1145, which is equally preposterous. See note to that passage. *ȝat* refers, of course, to *bodȝes*.

40/1114 ff. James v. 14, 15: "Infirmitur quis in vobis? Inducat presbyteros ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini: et oratio fidei (*orysoun of ȝer holy by-leue*, ll. 1121-2) salvabit infirmum, et allevabit eum Dominus; et si in peccatis sit, remittentur ei."

40/1118. *ende* makes no rhyme with *wynne*. We may perhaps write: *To hys ynnȝe*, to his house.

40/1128. This, brother, is a comfort, and a great one. *and* is ampliative here, as on 13/338. *Confermyng his a sacrament, And oper ȝat we founȝeȝ*; 39/1106:—*ȝe bodȝes euel ȝat libbe meȝ, And sone, hit meȝ to-dryue*.

40/1130. *foman* is singular, *ham* in l. 1134 is plural. So we shall have to alter either *foman* into *fomen*, or *ham* into *him*. The original reading, however, may have been *iuon*.

40/1136. *myȝl wyl*, voluntarily. Extreme Unction is one of those

sacraments which were thought to require a free consent, not only the absence of repugnancy, on the part of the recipient, in order to render them effectual. The two others are, Penance and Matrimony.

41/1137. *Myd by-leue of deuocioun*, with devout faith. Hugo de St. Victore and Petr. Lombard. say: "fideliter et devote." Are we perhaps to write: *myd by-leue and deuocioun*?

41/1142-3. Petr. Lombard. (Migne, 192, 899): "Sacramentum est ipsa unctio exterior."

41/1143-48. Hugo de St. Victore (Migne, 176, 577-8): "duplici ex causa sacramentum hoc institutum, et ad peccatorum scilicet remissionem, et ad corporalis infirmitatis allevationem (*allegauance of enel*). Unde constat quod qui hanc unctionem fideliter et devote percipit, per eam sine dubio et in corpore et in anima allevationem et consolationem accipere meretur, si tamen expedit ut in utroque allevetur. Quod si forte corporis sanitatem et valetudinem haberi illi non expedit, illam procul dubio quae est animae sanitatem et allevationem in huius unctionis perceptione acquirit."—Similarly Petr. Lombard. (Migne, 192, 899).

41 1145. *loute*, lean, incline.—The absurdity of the insertion of *oper diab* after *lyf* is obvious from the following *And hemnes faz he vende*.

The expression *To lyf ȝef he schel loute* is parallel to *þe bodyes (enel) fat libbe mey*, 39/1105.

41/1153 ff. Cp. Thom. Aquin. IV. dist. xxiii. quaest. 2, art. 2, sol. 3:—"ad effectum huius sacramenti percipiendum plurimum valet devotio suscipientis . . . et ideo illis qui non possunt recognoscere, et cum devotione suscipere, hoc sacramentum non debet dari; et praecipue furiosis et amentibus . . . nisi habere lucida intervalla (*Wane reles comeþ amonge*) in quibus sacramenta recognoscerent, et sic eis conferri in statu illo possent."—Ibid., sol. 4: "hoc sacramentum exigit actualem devotionem in suscipiente, sicut Eucharistia: unde, sicut Eucharistia non debet dari pueris, ita nec hoc sacramentum."

41/1167. 'You had (= heard) it.'

42/1168. *a lite her above*, viz. on 40/1117.

42 1175-6. See note to 14 375.

42 1186. *biddeþ* may possibly be a substitute for *beleþ*, offer. But there is no other trace of a similar confusion of the two verbs in Shoreham. So I should prefer taking *þe sike man* as dativus commodi. The words used at the unction are "verba deprecativa:" see Thom. Aquin. 'Summ.' Suppl. p. iii. quaest. 22, art. 8; also iv. dist. xxiii. quaest. 1, art. 4, sol. 2.

42/1188. *In mende*, in remembrance.

42/1191-97. Cp. Thom. Aquin. 'Summ.' Suppl. p. iii. quaest. 32, art. 6:—"Ibi debet adhiberi remedium, ubi est maior vis morbi. Sed spiritualis morbus praecipue viget in viris in renibus, et in mulieribus in umbilico, ut dicitur Job xl. 2: 'Fortitudo eius in lumbis eius, et fortitudo illius in umbilico ventris eius,' secundum expositionem Gregorii (lib. xxxii. Moral., cap. xi.). Ergo ibi debet fieri inunctio." Also Append. ad Hugonis opera (Migne, 177, 127);—"Lumbi a libidinis lascivia dicti, quia in viris causa corporeae voluptatis est, sicut in umbilico feminis."

*þe bok*, l. 1193, means the Book of Job.

43/1199-1202. The Latin words are: "Per istam sanctam unctionem, et piissimam suam misericordiam, indulgeat tibi Dominus quidquid deliquisti per visum," etc.

43/1204. *dreyen*, O.E. *drēoȝan*, bear, suffer.

43/1209. *In fede* (O.E. *fēod*), a mere expletive; see note to 9/243.

43/1219 ff. Cp. Hrab. Maurus (Migne, 112, 1167): "Sicut enim in veteri Testamento tribus Levi prae cacteris tribubus peculiariter a

Domino electa est ad serviendum illi per diversa officia in tabernaculo : ita et clericus ordo specialiter electus est ad ministrandum Deo in vero Dei tabernaculo, quod est Ecclesia praesens."

44/1232. *schryne*, take care of, mind; cp. 39/1081.

44/1233 ff. Cf. Petr. Lombard. (Migne, 192, 900): "Septem sunt spiritualium officiorum gradus sive ordines, sicut . . . et capitis nostri, scil. Iesu Christi exemplo monstratur, qui omnium officia in semet ipso exhibuit . . . Septem autem sunt propter septiformem gratiam sancti Spiritus." See also Hugo de St. Victore (Migne, 176, 425).

44/1242-3. *coninrement Azenys þe foule þynge*: the same expression occurs on 47/1326-7.

44/1245. The line as it stands, with its five stresses, is too long. But in my opinion there can be little doubt that the words *þe ferþe* were meant by the author to form the bob-verse of the stanza, and that we, accordingly, shall have to read:

*þe þrydde hys (ieþeþ) coninrement*

*Azenys þe foule þynge;*

*þe ferþe*

*Acolyt hys to segge y-wys,*

*Tapres to bere wel werþe (MS. worþe).*

45/1254 ff. The true explanation of this stanza was given by Zupitza in the 'Zeitschrift für österreich. Gymnasien,' 1875, p. 129: 'In the Synagogue of the Old Testament God caused the orders to be made first: and that was a shadow (*shed*) of what is made light now in the Holy Church; at the same time (*inere*) I shall tell how it was there,' etc. It was Zupitza, too, who suggested the reading *weoȝt* instead of *wryt* in l. 1257, which I have only thought it necessary to alter into *wroȝt*, or *wro(u)ȝt*, these being the two forms actually occurring in Shoreham. Besides, I would ask whether we had not better omit the word *lawe* in l. 1254? Very likely, the often recurring phrase *ine þe e(al)de lawe* flitted across the scribe's head as he was copying out *ine þe elde*, and so he went the whole length of it, quite regardless of the following *synagoge*.

45/1261 ff. Petr. Lombard. (Migne, 192, 901): "Ostiarii iidem et ianitores sunt, qui in veteri Testamento electi sunt ad custodiam Templi, ut non ingrederetur in illud immundus."

45/1270. *helpe*, to help: a necessary correction of *helpe*; cp. 46/1300-2: *For-bede operen to reden schal me noȝt, Ac soffry hyt for nede*.

45/1275 ff. Petr. Lombard. (Migne, 192, 901): "unde eis, cum ordinantur, claves Ecclesiae dantur ab episcopo, et dicitur eis: Sic agite tamquam rationem Deo reddituri pro rebus quae clavibus istis recluduntur."

46/1277. *dopeþ*, the reading of the MS., is an impossible form. Wülker's remark ('AE. Lesebuch,' l. 136) that it may perhaps be a new formation like *bīðon* in the 'Durham Book,' or *smūdeð* in 'Layamon,' to distinguish the singular from the plural, does not apply to the Kt. dialect, where the singular is regularly *deþ*, the plural *dop*.

46/1279. The subject *þe* is to be supplied from the preceding line.

46/1281. I have proposed to alter *hardyst* into *hard ys*, translating:—'That is hard, whosoever felt it.' The sentence, as I understand it, is meant to express the poet's sentiment on the heavy responsibility laid upon the ostiary by the preceding injunction of the ordaining bishop. As *felde* [: *ȝelde*] cannot be anything but the pret. subjunct. either of *felen* = O.E. *fēlan*, or Kt. *felen* = O.E. (W.S.) *fīlan*, which is out of the question here, Wülker's translation,—"Sehr verwegen (*hardyst*) ist (the

verb to be supplied), *wer dies zu Grunde gehen liess*” (*felde* from *fellen*), must be wrong.

46/1282 ff. Petr. Lombard. (Migne, 192, 901): “Hoc officium Dominus in sua persona suscepit, quando flagello de funiculis facto vendentes et ementes eiecit de templo.”

46/1293. *By wokke*, by the week. The ryme *woken* [: *by-louken*] occurs 118/109-10.

46/1295. *Hy* refers to *prophesye*, l. 1292, which is probably accus. plur. The reading of the MS., *By rede*, makes no sense.

46/1299. *ham aueye of*, to inform themselves of, acquaint themselves with (the sense of what they read). Cp. Hugo de St. Victore (Migne, 176, 424): “Hi quidem, qui ad hunc gradum promoventur, litterarum scientia debent esse instructi, ut eorum quae legunt sensum intelligant.”

47/1307. *Wet welle*. I am unable to guess what *welle* can possibly mean here. The Latin text which the poet is likely to have followed does not throw much light on it either. It runs thus, according to Hugo de St. Victore (Migne, 176, 424): “Hoc officium Dominus in propria persona ostendit, quando in medio seniorum librum Isaiae prophetae aperiens distincte ad intelligendum legit.”—If I were to venture on a conjecture, I would suggest that we may read: *Wet? dwelle!*, taking the phrase as a kind of interposition: ‘Stop now! What was it he read?’ to which the answer is given in the following lines: ‘What he read there, you may see in the Gospel of St. Luke.’ Or should *welle* be miswritten for *uelle*: ‘what might fall, chance to turn up’ (when he opened the book)?

47/1310 ff. Petr. Lombard. (Migne, 192, 901): “Unde ei . . . traditur ab episcopo codex divinarum lectionum, et dicitur: Accipe, et esto verbi Dei relator, habiturus, si fideliter impleveris officium, partem cum his qui bene verbum Dei ministraverunt.”

47/1313: “lector verbi quod Deo redolet.”

47/1322-3. Petr. Lombard. (Migne, 192, 902): “Debet autem habere spiritum mundum qui spiritibus immundis imperat.”

47/1328-30. The Latin words used by the ordaining bishop are: “Accipite (scil. librum exorcismorum), et habetote potestatem imponendi manus super energumenos, sive catechumenos.” It is clear, therefore, that what we read in line 1330, *Ouer ham þat fendes op biggeþ*, must have been intended to render the sense of “super energumenos (sive catechumenos).” But, what is *biggeþ*? Wulker connects it with *bezen*, *bīzen* (O.E. *bēzan*, *bīzan*), and translates: “diejenigen, welche die Teufel aufbiegen (*ophbiggeþ*), i. e. antreiben,” which he thinks is meant of the convulsive fits of the possessed. This is, of course, quite impossible. Varnhagen (‘Anglia’ iv., 204) rightly considers *op* as a preposition belonging to *þat*, and takes *biggeþ* in its usual sense of ‘dwell.’ Accordingly, he translates: “Nehmet hin die Macht, die Hand denen aufzulegen, auf welchen die Teufel wohnen.” But this, I believe, is equally impossible, because *biggeþ*, with its stopt *g* (from ON. *byggja*), makes no ryme with *seggeþ* (or *siggeþ*, as the Kt. form is)—even if it could be proved that the Northern verb *biggen* was used at all in Southern M.E. I should, therefore, propose to write *liggeþ* instead of *biggeþ*, which would perfectly satisfy the demands of ryme, and, at the same time, make at least as good sense as *biggeþ*—*hy þat fendes op liggeþ* being an almost literal translation of the Latin “*obsessi*.” But there still remains another difficulty with regard to *seggeþ* or *siggeþ*, which ought to be 3rd sing. indic. pres. I do not remember having ever read *siggeþ* instead of *sayþ*, *zayþ*, *seyþ* in any Kt. writer (Varnhagen cites one instance of *seggeþ* as sing. from ‘Layamon’); yet I suspect we shall simply have to take

it for what it was apparently meant. Perhaps we might refer to the form *liggeþ* in the following passage, 60/1678-80: *Ilome Me weddeþ snyche, and liggeþ so For þan ine hordome*. Here, too, the exigence of the metre seems to have caused the substitution of the expanded form *liggeþ* for the usual *līþ*, the indefinite *me* being, as a rule, followed by a verb in the singular. Only we cannot feel quite sure, considering the habitual carelessness of the scribe, if the author himself did not write *men* instead of *me*, so that *liggeþ* may really have been intended for the plural.

47/1331 ff. Petr. Lombard. (Migne, 192 902): "Hoc etiam officio usus est Christus, cum daemoniacos multos sanavit. Hic ordo a Salomone videtur descendisse, qui quendam modum exorcizandi invenit, quo daemones adiurati ex obsessis corporibus pellebantur."

In eastern (Jewish and Arabic) tradition King Solomon was credited with great skill in magic arts; see Dr. W. Smith, 'Dictionary of the Bible,' s. v. Solomon. Christian pilgrims visiting the holy places were shown the magic seal-ring by which he had obtained power over the evil spirits; and in the middle ages, Solomon's fight with demons became the subject of a vast cycle of legends. See also 'Archiv f. d. Studium d. n. Sprachen u. Litteraturen,' cviii. 131.

48/1335. *apryse* (for *en-empryse*), enterprise, undertaking.

48/1339. Varulagen's conjecture is corroborated by what we read in Hugo de St. Victore (Migne, 176, 425): "Quarto loco succedunt acolythi, qui Latine dicuntur ceroferarii, quia accensos cereos deferunt, dum legitur evangelium, vel dum offertur sacrificium."

48/1342-44. Petr. Lombard (Migne, 192, 902): "ut sub typo luminis corporalis illa lux ostendatur, de qua legitur, Joan. 1: *Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum*."

48/1347. *lokke*, in the awkward spelling of the scribe, stands for *loke* or *loky*; O.E. *lōcian*, to look after: "Ad acolythum pertinet praeparatio luminarium in sacrario" (Petr. Lombard., Migne, 192, 902). M.E. *loken* (from O.N. *loka*), to lock, is out of the question here, because the locking up of the church-lights does not form part of the duties of an acolyte.

48/1349. Wülker rightly saw that *synge* must be a verb, only he is wrong in translating it: "um durch ein Sinnbild anzudeuten." The true meaning is 'to bless, consecrate' (scil. *wyne* and *water*), as appears from Hugo de St. Victore (Migne, 176, 425): "Hi cum ordinantur, postquam edocti fuerint ab episcopo qualiter in officio suo agere debeant . . . accipiunt et urceolum vacuum ad infundendum vinum in calicem, quo consecrandus est sanguis Christi." See also Petr. Lombard. (Migne, 192, 902): "Ipse (scil. acolytus) cereum portat, ipse urceolum cum vino et aqua suggesta pro Eucharistia subdiaconis praeparat." The spelling *synge* is peculiar. It ought probably to be *synque*. What the *ng* seems to indicate may either be fronted *n*, or nasalized *g*, according to the common pronunciation of such Latin words as *dignus*, *magnus*, *signum*, etc. Cp. the spellings *ingnel*, 'Ayenb.' 141; *lingne*, ib. 160; *dinyne*, ib. 215, 227, 233; *dynynelyche*, ib. 266, 267; or *mangnus*, *dinygnus*, etc., in the Latin orthography of the period. At any rate, the rhyme *synge[n]e* [: *brynge*] is only imperfect.

48/1354. "Ego sum lux mundi; qui sequitur me non ambulat in tenebris, sed habebit lumen vitae" (St. John viii. 12).

49/1359 ff. Petr. Lombard. (Migne, 192, 902): "Huins officii formam illi gerebant in veteri Testamento, qui lucernas candelabri componebant et accendebant igne coelesti, ad illuminandas tenebras aquilonares."

49/1365. See Exod. xxv. 31-39; xxxvii. 17-24.

49/1367-9. Zupitza's emendation *enioyneþ* [: *aloymeþ*] is convincing;

cf. Hugo de St. Victore (Migne, 176, 426): "Isti (scil. subdiaconi) subserviunt levitis, et vasa corporis et sanguinis Christi ipsis ad altare deferunt (*berēp*), et iterum referunt (*aloynep*)."  
Ibid. 177, 425: "Quinto loco ordinantur subdiaconi, qui ministerio altaris approximant . . . Unde lex continentiae imponitur illis."

49/1370-1. *wēblep al bare*: the subdeacons touch the holy vessels (chalice and paten) with bare hands, which the acolytes are not permitted to do. Cp. Hugo de St. Victore (Migne, 177, 425): "Hoc autem de lege veteri sumptum videtur, ubi praecipitur ut filii Caath vasa sanctuarii a filiis Aaron prius involuta accipiant, et non tangant ea nuda, ne moriantur."

49/1371-2. The *corperans* (corporal, corporas) is a cloth of pure linen, usually starched, on which the elements are placed during the celebration of the mass. It is of moderate size, and as long as the chalice is covered, the corporal is folded together and put in a square case (*bursa*) that rests on the top of the chalice. At high mass, when the celebrant is assisted by the deacon, subdeacon, and other attendants, the subdeacon has to carry the chalice properly dressed to the altar, or to a side-table ("credentia"). There it remains till the beginning of the offertory, when the deacon takes the corporal out of the burse, unfolds it, and spreads it on the altar; then uncovers the chalice and places it, together with the paten and host, on the outspread corporal. If the chalice had been put on the side-table, the subdeacon has to take it to the altar, while the deacon fetches the burse with the corporal. After the communion, the subdeacon folds up the corporal, cleanses and dresses the chalice in the proper way, and places it, covered with veil and burse, on the altar or on the side-table, thence to carry it into the vestry when the mass is over. The sense then of the words *pe sudeakne . . . wealdep pe corperans* is clear enough. Only I do not quite understand what *onder pe deakne* means. Is it 'under the superintendence of the deacon?'—the purely local meaning of the prepos. *onder* being, of course, out of the question here. But the folding of the corporal by the subdeacon is not, as far as I am aware, particularly superintended by the deacon. What seems to me more probable, therefore, is, that the poet merely intended to convey the general notion, with no view to any particular case, that the subdeacon is subordinate to the deacon. This is what the very name of *subdeacon* implies, as is often expressly stated by ecclesiastical writers; e. g. Petr. Lombard. (Migne, 192, 902): "Graece hypodiacones vocantur quos nos subdiacones dicimus, qui ideo sic appellantur, quia subjacent praeceptis et officiis Levitarum."

49/1373-76. "Mundamini qui fertis vasa Domini" (Isaiah lii. 11).—*bensy*, sanctify, purify.

49/1381. *bare* here probably means 'empty.' Cp. Petr. Lombard. (Migne, 192, 903): "Hi, cum ordinantur, accipiunt de manu episcopi patenam et calicem *vacuum*; ab archidiacono vero urceolum (*a crowet*) cum aquamanili, et manutergium" (*a towaylle nare*).—*nare* = O.E. *nearn*, narrow.—*Iwere*, together with it. Wright has printed *ware* and *Iwere*. The correction is by Zupitza ('Zeitschr. für österr. Gymn.' 1875, p. 129).

49/1385. I am rather sceptical as to *honden* being used here in the old instrumental sense, though it can hardly be otherwise if *helde* really means 'to hold' (O.E. *healdan*). But may we not take *helde* in the sense of 'to pour out' (see N. E. D. s. v. *hield*, v. 7), and refer the relative clause *pat seruep to pe autere* in l. 1386 to the preceding *honden*, which in this case may very well be dative plur.? That the pouring out of water for those who officiate at the altar to wash their hands in, does pertain to the office of the subdeacon, we may learn from Hugo de St. Victore (Migne, 176,

426): . . . "urceum quoque et aquam, manile et manutergium tenere, et levitis pro lavandis manibus ante altare aquam praeberere (debet)" . . . "De manu vero archidiaconi (accipiunt) urceolum cum aqua, manile seu mantile, et manutergium, quibus mundare debent manus sacerdos et levita tractaturi divina sacramenta." See also Petr. Lombard. (Migne, 192, 903).

50/1389. The verb, probably *keste*, as I have suggested, is indispensable. Cp. Hugo de St. Victore (Migne, 176, 426): "Hoc officio usus est Dominus, quando facta coena cum discipulis linteo (*wyp a schete*) se praecinxit, et mittens aquam in pelvim pedes discipulorum lavit (et linteo extersit)."

50/1393. *lesschte* (*forpe*) is said of the institution of the order. Wülker (A.E. Lesebuch I, 137) translates: "Jesus . . . erlaubte (allowed) diesen Orden für die Zukunft (for the future), fürderhin," connecting *lesschte* with O.Fr. *lessen*. The latter may possibly be right, though I should prefer translating *lesschte forpe* by—'let (go) forth, sent forth;' for which we may compare 76/2158-61:

*pese sacramentis. þat were ischet fram alle men,  
Wat god hymself out sent hys To tounne.*

50/1394. There is also a symbolical reason for assigning to the order of deacon the sixth place. This, we are told, is the mystical signification of the number, which is said to be 'perfection.' See Hugo de St. Victore (Migne, 176, 426): "Diaconorum ordo sexto sequitur loco, non sine aliquo senarii mysterio, in quo propter perfectionem sui significatur operum perfectio." Also Migne, 177, 350: "Sexto loco succedunt diaconi, non sine mysterio senarii, qui numerus perfectionem significat."

50/1402. *hoche*, O.Fr. *huche* (lutica), "cista, arca." *þe hoche of holy crefte*, the ark of holy power = the ark of the covenant.

50/1403-7. Cp. Hugo de St. Victore (Migne, 176, 426): "diaconis super sinistrum humerum stola ponitur . . . quia quidquid laboris et sustinentiae in hac vita toleramus, tanquam in sinistra portamus, donec in dextera, hoc est in aeternitate, requiem habeamus."

51/1419. The expression *þe þridde* suggests that there were two other manifestations, beside the one mentioned in ll. 1420-21, of Christ's holding the office of deacon. One of them, *i. e.* the second, was when he preached to the people (ll. 1417-18). Consequently, the first must be sought for in the words—*Ine hys trauayle*, l. 1416; and this, I believe, refers to what has been said of the deacon above, in ll. 1403-7, namely, that he gets the stole put over his left shoulder, to remind him of the hardships he has to bear in this present life, that *for þane trauayle her* he may gain *þe ryzt half* in heaven. In the same manner, Christ's preaching to the people, and the arousing of the apostles from sleep, have their parallels in the functions of the deacon set forth in ll. 1410-11 and 1412-14. It would, perhaps, conduce to a better discrimination of the points enumerated, if we were to add *and before þo he prechinde*, etc., in l. 1417, to which I see at least no metrical obstacle.

*wakede*, l. 1420, is of course transitive = 'aroused the apostles;' *for to bydde*, that they should pray. Cp. 76/2186 ff.: *þer hys apostles leye Slep-ynde, þo þat he ham bed Aryse for to preye Amonge*. See also Hugo de St. Victore (Migne, 176, 428): "Hoc officio usus est Dominus . . . quando apostolos dormitantes ad orationem incitavit," etc.

51/1422 ff. Cp. Hugo de St. Victore (Migne, 176, 428): "Septimo loco sequitur ordo presbyterorum. Presbyteri autem interpretantur *seniores*, quia seniores Graeci presbyteros vocant. Debent enim presbyteri seniores esse in populo Dei; non tantum aetate corporis, quantum prudentia



morum, et maturitate bonae conversationis, sicut scriptum est: *Senectus venerabilis est, non diuturna, neque annorum numero computata. Coni enim sunt sensus hominum, et aetas senectutis rita immaculata* (Sap. IV)."

51/1430. *gyse*, guise, custom, practice.

51/1432. *a crouche wyse*, crosswise. This is undoubtedly the true reading, as appears from the description of the ceremony in the Pontificale Romanum (Daniel, 'Codex Liturgicus Ecclesiae universae,' I. p. 240): "Dicto primo versu hymni (scil. "Veni creator") surgit Pontifex et sedet in faldisterio. Singuli ordinandi coram eo genua flectunt, et P. cum oleo catechumenorum inungit unienique *ambas manus simul iunctas in modum crucis*, producendo cum pollice suo dextro in dictum oleum intincto duas lineas, videlicet a pollice dextrae manus usque ad indicem sinistrae, et a pollice sinistrae usque ad indicem dextrae, ungendo mox totaliter palmas," etc.

51/1436. If *helye* means anything, it must be oil (*ele, eli*). It is indeed possible that whoever wrote this and the following line may have thought of the unction of the hands of the priest as described in the passage cited above: "Pontifex cum oleo catechumenorum inungit *ambas manus simul iunctas*." This is what Wülker assumes when he translates: "Er nimmt das Oel auf der inneren Fläche beider Hände, die auf der Brust zusammengefaltet sind." He adds, however,—"half dürfte wohl in *hand* zu ändern sein; denn die Hände des Presbyters werden nur auf der inneren Seite, nicht auf beiden Seiten gesalbt." But would not *eyßer hand gjoyned atte breste* be a rather awkward expression? If there is anything corrupt in the line, as I do believe there is, I suspect it is not *half*, but *helye inne*. In the first place, the line as it stands is too long. Secondly, what is of greater moment, the words—*pet no god hap ne hezi hyne*, etc., in l. 1438 ff. do not at all apply to the signification commonly attached to the unction, but they evidently relate to the ceremony of vesting the priest with the stole. When after the invocation of the Holy Spirit at the ordination the hands of the presbyter have been anointed, he receives the stole, which is a narrow scarf coming down to the knees, usually widened and fringed at the ends, and having a cross embroidered on it at the middle and at each extremity. It is laid over both his shoulders (*of eyßer half* = on either side), the two strips being crossed upon the breast (*gjoyned atte breste*), and secured by the girdle ("cingulum"). The symbolical meaning assigned to this peculiar mode of the presbyter's wearing the stole is often mentioned by ecclesiastical writers; see, for instance, Hugo de St. Victore (Migne, 175, 429): "Hi (sc. presbyteri) post invocationem S. Spiritus stolum super utrumque humerum accipiunt, quae in modum sustentaculorum dextrum latus munit et sinistrum, ut ex hoc intelligant se per arma iustitiae a dextris et sinistris esse munitos, ut eos nec adversa frangant, nec prospera extollant." The right side was generally associated with the idea of prosperity, the left side with that of adversity; e.g. in 'Ayenbite,' p. 151: *Efterward he prouep ofte his work mid lead; nor he nimp hede pet his tour ne hongt ne stoupi, ne ariȝthalf be prosperite, ne alefthalf be aduersite*. See also Shoreham, 50/1404-7. Now, we can hardly fail to notice the very close resemblance between the words—*pet no god hep ne hezi hyne, Ne non harm hyne don* (= down) *deste In mode*, and those quoted above from Hugo de St. Victore,—"*ut eos nec adversa frangant, nec prospera extollant*." Hence we are necessarily led to conclude that the reference, too, must have been to the same thing in both writers; and consequently, that the substitution of *stole* for *helye inne*, forcible as it may seem, is unavoidable.

*deste*, by the way, cannot be the preterite of *daschen*, as Kölbinger will

have it ('Arthur and Merlin,' lvi, footnote). It is pres. subjunct. of *desten*, which, if compared with the Sth. M.E. *dusten*, would seem to point to an earlier form \**dystan*; see also N. E. D., s. v. *dust*, v. 2.

51/1441. Construe: *Ac* (pet he) *penche on hym*, etc., he to be understood from the preceding oblique case *hyne*. It is not improbable that the two lines 1441-2 contain an allusion to the crossing of the stole upon the breast. If so, we have another corroboration of the conjectured reading *stole* in l. 1436.

52/1444. *brede* is accus. sing., governed by *takþ*; but the true reading is perhaps *bredes*; see the passage from Petr. Lombard. in the next note.

52/1446-7. Translate: 'And trust well (*trewe*, imperat., from *trēowian*) that there is a sign thereof,—*signe* to be taken in the sense of 'prefiguration' (viz. in the Old Testament); *prof*, i. e. of his power to *sacry hyt*. This makes tolerable sense. Still, we are not told what the *seyne* is, and besides, the position of *þer* is certainly not the usual one in an affirmative sentence. Considering, moreover, that the poet probably had before him the following Latin passage which Petr. Lombard. (Migne, 192, 904) quotes from Isidor. Hispalensis: "Accipiunt etiam calicem cum vino, et patenam cum hostiis (*bredes*? so also Hugo de St. Victore), ut per hoc sciant se accepisse potestatem placabiles Deo hostias offerendæ,"—one is strongly tempted to suggest the very slight alteration of *þer* into *þe*, which would bring the meaning of the line pretty close to the Latin quotation:—'And that (i. e. the taking of the chalice with the wine, etc.) is the true (*trewe*) sign thereof' (i. e. of his having received the power of consecrating).

52/1450-56. Hugo de St. Victore (Migne, 176, 429): "Hoc officio usus est Dominus, quando post coenam panem et vinum in corpus et sanguinem suum commutavit . . . Hoc quoque excellenter officium implens exhibuit, quando ipse sacerdos et hostia seipsum in ara crucis propter peccata generis humani obtulit."

52/1457. The meaning of *crounebet* is perfectly clear, it being interpreted in l. 1460 by *þe furste scherynge*, = "prima tonsura." But I doubt whether such a word as *crounebet* exists; at least, I have not found it recorded anywhere else. It is probably due to an error of the scribe, and ought, perhaps, to be *crounement*, answering to Latin "coronatio," which is used in the sense of 'tonsure,' e. g. by Thom. Aquin. IV. dist. xxiv., quaest. 3, art. 1, quaestiunc. 2.

In the footnote, I have suggested that we may read *to þyse ordres*, instead of *to þys ordre*, because the tonsure cannot properly be called a preparation (*an apparyllynge*; see N. E. D. s. v. *apparelling*) for this, i. e. the presbyter's order only, considering that, as a sign of the entrance into the state of a cleric, it has to be received before any one can be promoted to any of the seven orders, the minor as well as the holy ones. See Notac in S. Gregorii Lib. Sacrament. (Migne, 78, 436). Thom. Aquin. therefore calls it "praecambulum ad ordinem." *An apparyllynge to ordre* would express the same meaning, while *to þys ordre* is apt to convey a wrong notion.

53/1476-7. The idea that the clerics (for their continence in the present life?) shall be married (*ymwarrissched*) in heaven, seems rather odd, especially when we remember that those of the minor orders are by no means condemned to 'single blessedness' on earth. I should propose to read *ywarissched*, if it could only be shown that the verb was ever used in the sense of 'to reward,' corresponding to the signification 'gift, donation' of the substant. *warison* in M.E.

53/1482-4. According to Wülker (A. E. Leseb. I. p. 138) *sedder* is

the compar. of *sid*, meaning "weiter, ausführlicher, deutlicher" (more expressly); and *breddour* or *bredder*, as the ryme requires, is the comparat. of *brod*, O.E. *brād*. This may be true, so far as *bredder* is concerned (cf. O.E. *brādra*). But there is evidently something amiss in the lines as they have been transmitted by the scribe. Thus much only seems to be clear, that here, as in the preceding lines, the reference is to the clerical tonsure.—The proper shape of the tonsure in the Romish Church was that which the fourth Council of Toledo, A.D. 633, had prescribed, and which is still retained by the members of several monastic orders bound to strict observances. Canon 41 of the said Council runs as follows :—"Omnes clerici vel lectores, sicut levitae et sacerdotes, detonso superius capite, inferius solam circuli coronam relinquunt : non sicut huc usque in Galliciae partibus facere lectores videntur, qui prolixis, ut laici, comis in solo capitis apice modicum circulum tondent. Ritus enim iste in Hispania huc usque haereticorum fuit . . . Qui autem hoc non custodierit, fidei catholicae reus erit."

Subsequent Councils issued numerous decrees to the same effect, enjoining clerics to wear tonsures of appropriate shape and size, and not to let their hair grow, but to clip it so as to leave the ears bare—"ut pateant aures;" "usque ad patentes aures;" "usque ad revelationem sensuum, id est, oculorum et aurium" (Hugo de St. Victore), as the phrases run. *Pe crowne of clerke y-opened hys*, in Shoreham, l. 1478, probably means the same thing. Of ecclesiastical meetings held not very long before, or about, the time of the poet, which have dealt with the subject, I mention only : the Synod of Worcester, A.D. 1240, cap. 21; the Councils of London, A.D. 1268, cap. 5, and of Salzburg, A.D. 1274, cap. 11; the Synod of Exeter, A.D. 1287, cap. 17; the Council of Ravenna, A.D. 1314 and 1318.

Ecclesiastical authorities generally speak of a twofold signification of the tonsure—(1.) in respect of its circular form : the corona is a symbol of the royal dignity of the cleric, as the minister of God; for, according to S. Gregory, "servire Deo regnare est;" (2.) with regard to the removal of the hair, by shaving the top of the head and clipping the hair around the ears : this signifies that the mind of the cleric shall be unveiled towards God (the hair being given for a covering, 1 Corinth. xi.), and that he shall dismiss all worldly thoughts and occupations. See, for instance, Hugo de St. Victore (Migne, 176, 421); Petr. Lombardus (Migne, 192, 901); Thom. Aquin., IV. dist. xxiv., quaest. 3, art. 1, sol. 1. Also the statutes of the Council of London, A.D. 1268, cap. 5 :—"Statuimus et districtè praecipimus, ut clerici . . . coronas habeant probanda latitudine concedentes, in quibus depositio terrenorum, et regalis sacerdotis dignitas designatur;" and the Council of Ravenna, A.D. 1314 : "Clerici coronam concedentem portent, per quam designentur regalis esse generis, et sperare se assequi debere partem haereditatis divinae." Shoreham says, ll. 1478-9 : *Pe crowne of clerke y-opened hys, Tokneþ þe wyl to hevene*, etc. This is one signification of the tonsure : *wyl to hevene* means renunciation of worldliness, "depositio terrenorum." Should we not expect, then, to find, also in Shoreham, some allusion to the corona being a sign of the royal dignity appertaining to God's minister? But nothing of the kind can be elicited, I believe, from the text as presented by the MS.

It will be remembered that the Council of Toledo, in prescribing a certain form of the tonsure, strictly enjoins that it shall be worn by all clerics, whether of the lower or the higher orders; and the same injunction was made by the Council of London as late as 1268 :

"Statnimus et districte praecipimus, ut clerici universi . . . aures patentes, crinibus non coopertas, et coronas habeant probanda latitudine condecentes." It appears, however, that the practice of shaving only a small circle on the crown, which had been condemned as heretical by the Council of Toledo, must have gradually crept in among the lower clergy (as indeed it has afterwards become universal with the seculars, even those in holy orders); and that the size of the tonsure was made a mark of distinction between the different orders. This is proved by the canons of the Councils of Salzburg (1274) and Ravenna (1314-18). The former, in prohibiting clerics to let their hair grow, seem to make a difference between "sacerdotes" and "clerici inferioris ordinis":—"Edicto perpetuo prohibemus, ne clerici comam nutriant, maxime sacerdotes, qui taliter tondeantur, ut pateant eis aures; caeteri inferioris ordinis clerici in tonsura non multum discrepent ab eisdem." The Council of Ravenna prescribed that those who were in holy orders, or beneficiaries of cathedral and collegiate churches, should wear a wider corona, conceding to others one of medium or smaller size, according to their several stations: "Clerici . . . coronam condecentem portent . . . ; quae scilicet sit rotunda, et ita tonsi sint inferius, quod aures pateant: ita quod, si in sacris fuerint, aut beneficiati in ecclesia cathedrali vel collegiata venerabili, secundum condecentiam sui status portent latiore, alii vero mediocrem vel minorem, suis statibus condecentem." This expression, "*coronam latiore*," puts one in mind of Shoreham's phrase *þe crowne breddour* (or *bredder*, as the original form may have been); and the words—*ase he in ordre alyst* point exactly the same way. So I guess that what the poet meant to express here is simply this, that the tonsure of a cleric is to be the wider, the higher the order to which he is promoted. Still, I do not quite comprehend the context of the whole passage from l. 1478 onwards. Is the larger size of the tonsure of the higher clergy also symbolized by *þe crowne of clerke* being "*y-opened*," as the words *And sedder tokneþ* seem to suggest (whatever *sedder* may mean)? Again, what connection is there between these lines and the following ones (ll. 1485-6): *þer drof bischop hys dignete To maky þulke senene*?—*drof* (exercised, practised) *hys dignete* is, moreover, a rather awkward expression.—*And hyt by-tokneþ þane bisschop*, etc.—What is it that betokens? I strongly suspect that the scribe has made here a sad confusion; but I see no way to a possible emendation.

53/1490. *was* = *huas*, whose.

53/1492-6. Wülker translates: "Deshalb (wegen der hohen Würde, die dem Priesterstande zukommt) sollen die Ordensgeistlichen nach dem äusseren Zeichen desselben, nach der Tonsur verlangen." In my 'Beiträge zur Erklärung und Textkritik des William von Schorham' I have shown that this interpretation of the passage cannot be accepted. *ordres* here does not mean the monastic orders or the regular clergy ("die Ordensgeistlichen"); and *longi to þys sacrament* must not be translated—'to long for the outward sign (sacrament) of priesthood, i.e. the tonsure.' There is no sacrament of the tonsure, at least not in the theological system to which our author adheres (see Thom. Aquin. 'Summ. Supplem.' p. iii., qnaest. 40, art. 2). Besides, it would be difficult to prove that in the 14th century the simple instrumental *þy* was still used in the sense of 'therefore, for this reason' ("deshalb"), as Wülker translates, taking *þyþe ordres* to be meant for *þy þe ordres*. I still hold that *þyþe* is simply a clerical error for *þyse* (for other instances of the same confusion of *s* and *þ*, see note to 22/599). Accordingly, I translate: 'These orders shall belong of right to this sacrament.'

The number of the orders that constitute the sacrament of ordination has been up to the present day a matter of controversy. William, in accordance with the received doctrine of his time, enumerates seven orders, from the door-keeper upwards to the mass-priest. The difference is only, that formerly all the seven orders, the minor as well as the holy ones, were thought to partake of the sacramental character ("Et dicuntur hi ordines sacramenta," Petr. Lombard.), while the minor orders are now relegated to the rank of what are called "sacramentalia." The order of priesthood, then, was regarded as the highest, and the episcopate, with its different branches of bishop, archbishop, metropolitan, primate, patriarch, and high pontiff, was considered to be, not a separate order, but a dignity and an office conferred upon certain persons in sacerdotal, or at least in one of the holy, orders. So by Hugo de St. Victore (Migne, 176, 423), and Petr. Lombard. (Migne, 192, 904). Other clerical offices which are not orders in the sacramental sense are, for instance, those of the archipresbyter, the archidiaconus, the primicerius, the thesaurarius, etc. (see Hugo de St. Victore Migne, 176, 451).—Thom. Aquin. ('Summ. Supplem.' p. iii., quaest. 40, art. 5), in discussing the question whether the episcopate be an order, says: "Ordo potest accipi dupliciter. Uno modo secundum quod est sacramentum: et sic, ut prius dictum est, ordinatur omnis ordo ad Eucharistiae sacramentum. Unde cum episcopus non habeat potestatem superiorem sacerdote, quantum ad hoc episcopatus non erit ordo (episcopatus non est ordo secundum quod ordo est sacramentum). Alio modo potest considerari ordo secundum quod est officium quoddam respectu quarundam actionum sacrarum: et sic, cum episcopus habeat potestatem in actionibus hierarchicis respectu corporis mystici supra sacerdotem, episcopatus erit ordo." It is in this sense that Petr. Lombard. (Migne, 192, 905) speaks of an episcopal order ("Ordo autem episcoporum quadripartitus est").

I should not have mentioned these particulars, but that they may perhaps give us some clue to the explanation of ll. 1494-96: *And þat mo be þat gode beþ þes makeþ al þat folle Be astente*, which Wülker (A. E. Leseb. I. 138) interprets as follows: "Die Geistlichen sollen wünschen und dahin arbeiten (endeavour), dass mehr werde des, das gut ist (that there may be more of what is good), und dass alles Sündige, Törrichte, gehindert, vernichtet werde" (that all that is sinful, foolish, may be stunted, destroyed). I need scarcely say, however, that it will never do to render *þat mo be þat gode beþ* by—'that there may be more of what is good,' *mo, gode, beþ* being plurals. Nor must *folle* be confounded with the noun *folie*, folly, as appears to have been done by Wülker. Mätzner (Ae. Sprachproben, I. 263, footnote to l. 182) considers *folle* to be the preterite of *fallen*, of which there are indeed several instances to be found in Shoreham; even the ryme *folle* [: *scholle*] occurs on 121/181-2. Only I do not see that the meaning of the passage here would be any clearer for it. If I may venture to offer another explanation, I suggest, in the first place, that we may take *þat folle* as a noun, corresponding to Mu.E. 'the full,' the whole, the total; we have it also on 61/1708: *prone to þe folle* [: *scholle*]. Considering further that *and þat* is frequently miswritten in our MS. for *and þaz*, I propose to read: *And þaz mo be þat gode beþ*. The whole passage then, as I understand it, may be translated: 'These orders (i.e. the seven treated of in the preceding section) shall belong of right to this sacrament; and though there be more (than these) that are good, these make up the whole' (i.e. they constitute the sacrament). There are, indeed, more than those seven; so, for instance, the episcopate and other dignities and offices, that in a certain sense may be called

orders (see quotation from Thomas Aquinas above); there are also the monastic orders: but none of them have the character of sacraments. The expression—*þaz mo be þat gode beþ*, it is true, is rather vague; yet I believe that the meaning of it is sufficiently determined by the context in which it occurs. We have lastly to explain the obscure phrase *Be astente*. That the usual derivation of *astente* from O.E. *astyntan*, Kt. *-stentan*, does not yield a sense suitable to the purport of the preceding lines, as we have interpreted them, is at once clear; but the way out of the difficulty is not so clear. If I venture to throw out a suggestion of my own I am quite aware that it merely originated in some preconceived notion of what the line may possibly contain, or ought to contain, in order to fit in the context.

From early times it had been the practice of the Church to confer the orders gradually,—accumulation, or what was called ordination by leaps ("per saltum,") having been strictly prohibited. This practice is still retained in the Romish Church; but the intervals at which the orders can be taken have been considerably shortened. The arrangement of the orders, therefore, is strictly ascendant, and no one can advance to a higher order unless he ascends to it by the steps of all the lower ones. See Martene, 'De Antiqu. Eccles. Rit.' I. cap. 8, art. 39. Cp. also Hugo de St. Victore (Migne, 176, 423): "Sequuntur deinde septem graduum promotiones, in quibus (clericus) per spiritualem potestatem altius semper ad sacra tractanda conscendit." Also Migne, 177, 349:—"Sequitur ut videamus de septem ordinibus clericorum, qui sunt septem gradus Ecclesiae, per quos qui clericus est *ascendens* efficitur ostiarius, lector, exorcista, acolythus, subdiaconus, diaconus, sacerdos." Now, my suggestion is that *Be astente* may perhaps be miswritten for *Be ascente*, by ascent: 'These seven orders, forming as they do an ascending series from the door-keeper upwards to the mass-priest, constitute the whole of the sacrament.' This is at least intelligible. The question is only: Did such a word as *ascente*, with the supposed signification, exist in Shoreham's language? If this be denied, and *astente* be the true reading indeed, I confess myself at a loss how to explain it satisfactorily. My interpretation of the whole passage (ll. 1492-96) may be wrong. But I have, after all, thought it best to take hold of the clue offered by such ecclesiastical writers on the subject as the poet is likely to have followed; and, in spite of a few slight alterations in the transmitted text, I do not think that I have strained the sense more than other interpreters have done.

54/1501. "Templum enim Dei sanctum est, quod estis vos." 1 Corinth. iii. 17.

54/1502-4. Wülker (A. E. Leseb. I. 138) says,—*hwe* = O.E. *hyge*. But *hwe* is not exactly the M.Kt. equivalent of O.E. *hyge*; nor is it the *hyge* that has the ministry in the mystic temple, but the *inwyt*. The usual signification of *inwyt* is 'conscience'; so also in Shoreham, 92/188. But sometimes it renders Latin "animus" (see N. E. D.); and in this sense, I believe, it was meant here. We may perhaps translate it by 'wit': *inwyt*, the minister in the mystic house of God, reminds one of *wit* (in the Latin original "animus"), the master of the house, which is *seolf þe mon inwið*, in 'Sawles Warde.'—The original reading of l 1504 I suppose to have been: *Nou lest* (= listen, from *htystan*), *ich schel onlonke þys*. If so, we shall have to alter *hwe* into *hwo*. It may be observed that the same error *hwe* for *hwo* seems to have been made by the scribe on 86/13: *hwe þe mysdoþ, ham wyle mysdo* = 'those who wrong thee, he will wrong them.' The sense then of our passage is: 'The Christian

is a house of God: who is to officiate in it, now listen, I shall unlock this.'—*wyke*, O.E. *wice*, office.

54/1505. *3yne* [: *inne*] makes no ryme; but I am unable to guess what the original ryme-word may have been. Perhaps the fault is the poet's own, not the scribe's.

54/1510. *no lykyngþæt stencþ*, no sensual pleasure that fills the temple with stench.

54/1517. *to hele*, in order to heal.

54/1528. *slakeþ* can hardly be right, but no plausible emendation occurs to me at the moment. Wülker's conjecture,—*ine þe hertes lakeþ*, is objectionable on the ground that O.E. *lācan*, Orrin's *lāken*, quite apart from its signification, would have appeared in Shoreham's dialect in the form *loken*.

55/1540. *stent* from *stenten*, O.E. *stytan*, to stint (intrans.).—*euer* cannot possibly be Mn.E. *ever*, O.E. *æfre*, as ryme and accent show. I take it to be an error for *iuer* (*in fere*). The sense is: 'This (i.e. the mystical) temple is stunted, too, if there is no such minister as the *inwyrt* in it.'

55/1551. I have substituted the reading *Myd wil do elmesse large* for the meaningless *wel to* of the MS. The revisor of the text has evidently overlooked here the faulty *to*, which in the two preceding cases he has corrected into *do*.

56/1557. *þe admynystracioun* here means 'the dispensation of the sacrament,' which is done by the bishop at the ordination. It is accompanied by prayers, adhortations, handing over to the ordinands the attributes of their offices, as lectionary, candle, cruet, chalice with the paten, etc. These are perceptible outward signs, and therefore the *admynystracioun*, together with the bishop's blessing, are rightly called *þe signe* ("signum") of *þys sacrament*, as opposed to *þæt þyng* ("res sacramenti").

56/1561. *ine þe place*, a mere tag, as on 115/144. See 'Eng. Stud.' xiii. 367.

56/1563. *spousynge* has two meanings. Its proper signification is "desponsatio," betrothing; and in this sense, as opposed to *weddynge*, it is used by Shoreham, 61/1727: *Spousynge At sene 3er me maky may, Ac none ryzt weddynge*. It is much more common, however, in the sense of 'marriage, matrimony,' in which it is used here and in many other passages. In this sense *spousynge* comprises both *bytreuþynge* and *weddynge at cherche*, as we learn from 6/152-54. *Spoushod* is another term for matrimony. It is never used by Shoreham in the sense of 'betrothal.' The simple *spouse*, on the other hand, apart from its figurative use, e.g. when the Holy Church is called the *spouse* of God, occurs both in the original signification of 'a betrothed person,' and in the developed sense of 'a married person of either sex.' 153/683 it is applied to Adam as the husband of Eve. That a betrothed couple were, in a sense, regarded as husband and wife is in accordance with old Jewish views, as appears from the language of the Bible. Cf. Gratian, c. 39, § 2, c. 40-45, C. 27, quaest. 2, where the scriptural evidence and patristic authorities are cited and discussed. The statement of Isidore of Seville, Etymol. IX. c. 7,—"*Coniuges verius appellantur a prima desponsationis fide, quamvis adhuc inter eos ignoretur coniugalis concubitus*," is grounded on the same notion, which originated also the distinction between "*coniugium (matrimonium) initiatum (inchoatum)*," and "*coniugium (matrimonium) ratum (perfectum, consummatum)*." Cf. Gratian, dict. ad c. 34, C. 27, quaest. 2:—"sciendum est quod coniugium desponsatione initiatur, commixtione perficitur. Unde inter

sponsum et sponsam coniugium est, sed initiatum; inter copulatos est coniugium ratum." This distinction was practically of great consequence; see Jos. Freisen, 'Geschichte des canonischen Ehegesetzes,' Tübingen, 1888, p. 170 ff. It also explains the change of the primary meaning of *spousynge* into that of 'marriage,' a change which was possibly favoured by the theory that a mutual engagement or betrothment expressed in present terms ("sponsalia, desponsatio, de presenti") is a good marriage without consummation. (See note to ll. 1646-7, below.)

Of *spousynge* for to *werche*, "agere de matrimonio;" cp. 75/2137: *þo i. h. her-an gan werche*.

56/1564-5. Cf. Hugo de St. Victore (Migne, 176, 481): "Officium autem coniugii in carnis commistione proposuit (Deus), ut in eo sacramentum esset societatis quae in carne futura erat inter Christum et Ecclesiam."

56/1572. *y loþe*: *y*, weakened form of *in*; cp. *þe ryȝt syde*, 83/116.—*loþ* = O.E. *līþ*, substantive. Formulas like this: *yn love and nauȝt y loþe*, where an idea is emphasized by the negation of its opposite, are very common in M.E. poetry. Shoreham has a few more examples: *Hys wyf and nauȝt hys hore*, 62/1757; *lete ous libbe and nauȝt be dead*, 141/323.

56/1576. Ephes. v. 22-25.

56/1579. *on-wrestnesse* (not in Stratton-Bradley), wickedness.

56/1581-2. The text is sadly corrupt. All I can guess is that the poet here seems to have a fling at inquisitorial and shrewish wives.

57/1588-9. The reference is to Genes. xv. 5: "Eduxitque eum (Abram) foras, et ait illi: Suspice coelum, et numera stellas, si potes: sic erit semen tuum."

57/1590 ff. Gratian, dict. ad c. 2, C. 32, quaest. 2, speaks of a double institution of matrimony. The first institution took place in Paradise (*are adam were y-wonne to senne*); the second outside Paradise, after the fall of Adam. This opinion has been accepted and repeatedly expressed by subsequent writers: e. g. Hugo de St. Victore (who also refers to the consecration of marriage by Christ in Cana of Galilee), Rolandus, Petr. Lombardus. The latter says (Migne, 192, 908), partly using the words of Gratian: "Coniugii autem institutio duplex est. Una ante peccatum ad officium facta est in paradiso, ubi esset thorus immaculatus, et nuptiae honorabiles, ex quibus sine ardore conciperent, sine dolore parerent; altera post peccatum ad remedium facta extra paradisum, propter illicitum motum devitandum. Prima, ut natura multiplicaretur; secunda, ut natura exciperetur, et vitium cohiberetur."

57/1600. 'without the smack of sin,' 'not tainted by sin,' i. e. the sin of concupiscence, sexual appetite. Cf. Augustine, 'Super Genes.' lib. ix. cap. 7: "Si non peccassent primi homines, sine carnis incentivo ac fervore libidinis ipsi ac successores eorum convenirent." Similarly Hugo de St. Victore (Migne, 176, 155): "Constat itaque rem bonam esse coniugium. Cuius opus, id est sexuum commistio, inter primos homines et eorum successores sine carnis incentivo et ardore libidinis omni tempore compleretur, si homines in obedientia sui Creatoris permansissent."

57/1607. *abette* is dative of *abet*, fraud, cunning.

57/1608. *wrancheuel* is difficult to explain. It should perhaps be divided *wranch euel*.—*wranch* may possibly stand for *wrench* (O.E. *wrenc*, *wrēnc*), showing that peculiar change of original *e* (or rather *æ*; see Sievers, Ags. Gramm. § 89, Anm. 5) into *a* before *n* which is most often met with in early Sth.-E. texts. Shoreham has *hanne* [: *manne*], O.E. *heonane*, 127/18. In 'Ayenbite' we find: *pans*, *panewcorpes*, *dane*, plur. *danes*; in



Poem. Mor.—*mid his punie*; in the M.Kt. Gospels—*campan, dane, panig* (Reimann, p. 12; see also Morsbach, M.E. Gramm. § 108, Anm. 1). So *w ranch euel*, evil trick, might be regarded as a sort of parenthetical exclamation.

57/1612. I have restored the original reading of the MS. The later substitution of *and* for *he* only spoils the context.

58/1615. *Of heuene* is placed in apposition to the preceding *house*; cf. 'Ayenb.' 100: *Huanne pou him clepest uader, pou beknaust pet he is thord of house, pet is of heuene and of erþe*.

58/1632-38. The Synod of Exeter, A.D. 1287, expresses the same idea in the following words (c. VII. De Matrimonio), which are taken from Innocent III. epist. ad episcop. Brixiens. (a. 1212) in Decret. Gregor. IX., lib. IV. tit. 1, c. 25: "Licet per legitimum viri et mulieris consensum legitima matrimonia contrahantur, quantum ad ecclesiam, necessaria sunt verba vel signa consensum exprimentia de praesenti." Mutual agreement between two competent persons of different sexes to enter into the relation of husband and wife constitutes what is popularly called 'a marriage in the sight of God.' The bond thus formed is valid "in foro interno." To establish its validity "in foro ecclesiastico," it is, however, necessary that certain forms sanctioned by law or custom should be observed in contracting, and the contract openly and distinctly expressed either in words or by unmistakable signs.

My punctuation in l. 1635 shows that I take the words *And speche* to be meant as a sort of objection, put in the form of a query, to the words *wyþ-oute speche* in l. 1634, the answer to it being given by the poet in the next line.

58/1639-45. See Decret. Gregor. IX., lib. IV. tit. 1, c. 23, 25; Thom. Aquin. IV. dist. xxvii., art. 2, sol. 2.

58/1642. *abere*, bearing, gesture, sign.

59/1644. *þeng*, young (what else can it mean?), looks rather suspicious, as the *age* of the deaf or dumb persons to be wedded is foreign to the question here.

59/1646-7. I fail to see how *per two* in l. 1647 can be explained. If we substitute for it *per-to*, which readily suggests itself as an emendation, we may translate: 'Two manner of speeches people are wont to take (use) thereto' (i. e. for the purpose of contracting). *Wel couþe*, l. 1650, is best connected with *Two manere speches*.

The *two manere speches* here referred to are: the "verba de presenti" (see ll. 1651-2), and the "verba de futuro" (see ll. 1653-4). The distinction, unknown to Gratian and his authorities, between "sponsalia (per verba) de praesenti," by which two persons declare their present consent to accept each other, and live together, as husband and wife, and "sponsalia (per verba) de futuro," that is, the promise of future marriage, can be traced back to Hugo de St. Victore, 'De Sacrament.' lib. II., p. xi. c. 5 (Migne, 176, 485); 'Summa Sentent.' Tract. VII. c. 7 (Migne, 166, 160). See Sehling, 'Die Unterscheidung der Verlöbniisse im canon. Recht,' Leipzig, 1887, p. 60. It was Hugo, too, who assigned to the "sponsalia de praesenti" the character of a perfect marriage, to the completion of which nothing could be superadded by subsequent carnal intercourse; and who, consequently, maintained that such a contract "per verba de praesenti," having the full essence of matrimony, was valid to the extent of avoiding a subsequent marriage contracted with another person, even though the latter had been consummated. Hugo's opinions were supported and propagated by the school of Paris. The doctrine that free consent expressed in words, or by signs, of present mutual acceptance is the efficient cause of matrimony, that which makes matrimony perfect,

"etiamsi non praecessit vel secuta est copula carnalis," was defended with particular zeal by Petrus Lombardus; and it was, no doubt, chiefly owing to the influence of the teaching of Petrus and his disciples that this scholastic doctrine was, for a time at least, accepted and put into practice by the Church of France (Ecclesia Gallicana), in opposition to the Church of Italy (Ecclesia Transalpina). For, the Church of Italy, while adopting the distinction between "desponsatio de praesenti" and "desponsatio de futuro,"<sup>1</sup> still maintained that other distinction set up by Gratian between "matrimonium initiatum" and "matrimonium perfectum," holding that carnal copulation was requisite for the due completion of marriage. Consummation being thus considered an essential element of marriage, it follows that a non-consummated "desponsatio de praesenti" is not a perfect marriage, and therefore dissoluble. The canonists of the school of Bologna used to enumerate eight different causes for which it might be dissolved "a vinculo." The first of them was—"posterior desponsatio carnis commixtione perfecta."

The Romish Church, too, recognized the liberty of the parties to dissolve an unconsummated desponsatio by one of them entering into a matrimonial contract with another person, and consummating it, up to the time of Pope Alexander III., who held a different view of the subject. Already as "Magister Rolandus" he had observed in his 'Summa' that he did not see on what authorities the practice of the Church could be defended. So, when he ascended the papal throne, he issued that famous decretal, "*Licet praeter solitum*," in answer to an application made to him by the bishop of Salerno, in which he determined: "quod si inter virum et mulierem legitimus consensus sub ea solemnitate quae fieri solet . . . coram idoneis testibus interveniat de praesenti, ita quidem quod unus alterum in suo mutuo consensu verbis consuetis expresse recipiat, utroque dicente: 'ego te accipio in meam,' et—'ego te accipio in meum,' sive sit iuramentum interpositum sive non, non licet mulieri alii nubere. Et si nupserit, etiamsi carnalis copula sit secuta, ab eo separari debet, et ut ad primum redeat ecclesiastica districtione compelli,"—adding: "quavis alii aliter sentiant, et aliter etiam a quibusdam praedecessoribus nostris sit iudicatum" (c. 3. X., De sponsa duor., IV.-4). A similar answer he gave to the bishop of Padua, who had asked for directions in the case of a woman that, having been betrothed to one man, was afterwards espoused and known by another; see c. 4; comp. I., IV.-4.

This is by no means—as it might seem to be—a formal sanction of the doctrine of the French school, that a contract "per verba de praesenti" is a perfect marriage even without consummation, and as such dissoluble. Alexander still clung to the distinction of Gratian between "matrimonium initiatum" and "matrimonium consummatum;" for instance, when he decided (as the canonists of Bologna had done) that, after a lawful contract "de praesenti" had been made between two parties, either party was free to enter religion, even against the will of the other, provided only that carnal intercourse had not intervened between them; and that the party remaining in the world might contract another marriage, because they were not "una caro simul effecti;" or that a "desponsatio de futuro" followed by carnal intercourse could not be avoided by a subsequent "desponsatio de praesenti," whether consummated or not (see Shoreham, below). What he really wanted to establish by his decrees was the principle that it was not for the contracting parties arbitrarily to

<sup>1</sup> Clear mention of it is made in the Sentences of Magister Rolandus, afterwards Pope Alexander III., who evidently had it from Hugo de St. Vistore. See A. M. Gietl, 'Die Sentenzen Roland's,' Einleitung, lxiii.

dissolve a "desponsatio de praesenti" not yet consummated by carnal knowledge. If a man had "pari voto et consensu" contracted with a woman, and afterwards married another, he must not be separated from the first "sine iudicio ecclesiae." The right to dissolve such a contract "de vinculo" was to be taken away from the parties (except only the case just mentioned of one of them entering religion), and to be reserved to the pope. It is obvious, however, that a contract which can be annulled only by obtaining a dispensation from the pope himself, must have come to be regarded as practically indissoluble, and thus to be invested with the character of an actual marriage. And though the Church of Rome never formally adopted the doctrine of the French school, yet the decrees of Alexander III. could not but countenance the opinion, which has indeed prevailed ever since, that the "consensus de praesenti" alone constitutes marriage, consummation being presumed to follow naturally the acceptance of the relation of husband and wife.

Shoreham alludes to the indissolubility of "sponsalia de praesenti" in ll. 1658-9: *Ac þat ferste* (i. e. contracting "per verba de praesenti") *ne faylleþ nauzt, þat ofer* (i. e. contracting "per verba de futuro") *may for sleupe*. Still, he holds, with the Church of Rome, that sexual intercourse is requisite for the completion of marriage (see ll. 1667-71).

59/1660-66. The clue to the interpretation of this stanza, the intelligibility of which suffers from the obscurity of the passage in ll. 1662-64, must, I think, be sought for in the last two lines combined with what is said in the next stanza. Further attention should be given to the words in ll. 1660-61: *And 3yf an ofer treuþeþ sepe Wyþ word of þat hys nouþe*, from which it would appear that *þat treuþyng* mentioned in l. 1665 means a previous engagement "per verba de futuro" (*wyþ wordes of to comene*). So we are put on the track of the meaning of the whole, which I take to be this: An engagement for future marriage is to be considered as null and void, if one of the parties enters into a contract with another person "per verba de praesenti" (*wyþ word of þat hys nouþe*), provided that the previous engagement was not followed by sexual intercourse between the parties: 'for that completeth the marriage after the betrothing' (l. 1667 ff.). This is in accordance with the views of the Church, as I have already pointed out.—*þe ferste dede*, in l. 1662, evidently means the same thing as *þat treuþyng*, l. 1665, the former engagement, that is, the "desponsatio de futuro," *ferste* being opposed to *sepe*, l. 1660. But as the verb *beþ* stands in the plural (there is no singular form *beþ* in Shoreham), *þe ferste dede* must be plural also, which, apart from the rareness of the form, is hardly consistent with the supposed meaning of the passage.—*halte*, l. 1662, too, looks rather dubious. It would indeed almost seem to be a literal rendering of the Latin term "claudicans," which was applied by the elder canonists to such contracts as are binding only on one of the two parties. For instance, a betrothment or marriage into which one of the parties has been constrained, is termed "desponsatio," or "matrimonium claudicans," because it binds only the constraining party, while the one acting under the constraint is free to claim disannulment. But this particular sense of *halte*, I believe, is out of the question in our passage. What else, then, can it mean here? And besides, how are we to construe the sentence in ll. 1662-64? I suspect some blunder of the scribe's in those lines, which by a slight alteration of the text we might perhaps emend thus:

*þe ferste flete ghealde be,  
Ne be hy na se couþe,*

*Ase none;*

that is literally: 'Let the first deed (i.e. the former engagement)—be it never so known—be considered as null.' The sense is tolerably clear, though the manner of expressing it may not be thought very clever.

60/1685. *pon-wyse*, the unwise; cf. 13/355.

60/1692. The most natural construction, it seems to me, is, to connect *lykynde* with *make* in l. 1690. But I do not think that *lykynde* is used here in its ordinary sense. Now, one of the senses in which the verbal noun *lykyng* occurs in Shoreham is 'concupiscence'; so, for instance, 119/123: *flesches lykyng* = "concupiscentia carnis;" so also 37/1029. The corresponding sense of *lykynde* then would be 'concupiscent, having sexual appetite'; and this, I believe, is the only one that suits the context.

The ryme *lykynde* [: *wepyng*] need not be objected to, though it would be easy enough to change *wepyng* into *wepynde*. It has parallels in *Netinde* [: *weddyng*] 65/1839, 1841; *spryngynde* [: *chylde*] 128/28, 30. This points to a phonetic change of *-inde* to *-inge*, the dental nasal being replaced by the guttural nasal. Accordingly, we find in Shoreham: *wakyng*, pr. pple., 113/404. Of [here] *blandyng* face, 91/168; *Al one-knowyng* þaȝ hy were, 120/148. 'Ayenbite,' too, has traces of this change in the occasional use of the form of the participle for the verbal noun; e. g.—*be his (hire, þine) wytinde*, p. 6, 8, 21, 29, 47, 94;—*quo into helle ine þine libbinde*, þet þou ne quo ine þine steruinge, p. 73. But this may simply be a literal translation of the French original: *be his wytinde* = *a son escient* (Evers. p. 31);—*ine þine libbinde* = *en ton vivant* (ib. p. 15), though it is remarkable that Dan Michael did not write *ine þine steruinde* for the French *en ton morant*. Cp. also *onconnynde* *hedede*, 'Ayenb.' p. 33 = *onconnyng* *gehede*, p. 40.

60/1694. *wert* = were it. So also *ist*, *yſt*, *hyst* = is it; *nyst* = nis it; *nest* = nes it; *þyt* = þou (þe) it.

60/1697-1701. I connect *ere*, l. 1699, with *ȝef þat he hedde y-wedded hy*, l. 1700. *þat*, l. 1699,—*hyt*, l. 1701, may possibly be a compound relative, the well-known combination of the uninflected relative *þat* with an inflected personal pronoun. But as the noun *wyf*, to which the relative refers, is evidently treated as a feminine in l. 1700, I would rather suggest that we may consider *hyt* as merely another spelling for *ȝyt*. The sense then of the stanza, as I understand it, is: 'Yet, he must do great penance the days of his life; and the more so, if he has made a whore of his wife that, had he wedded her before, would still be a good woman.' *ere* I take to mean here 'before he had married another woman.' But how can she who has never been wedded to a man be called his wife? Wedding is a public ceremony enjoined to be undergone as a matter of order, to prevent the breaking of clandestine espousals. A marriage contracted in the absence of any witness is not on that account invalid: *þaȝ hyt were her ondo*, *Hyȝt halt wyȝ oure dryȝte* (ll. 1672-3; see also 58/1632-3, and the note to that passage). If, therefore, a woman has been espoused by a man "per verba de presenti," or "per verba de futuro," followed by sexual intercourse, which 'completeth the spoushood after the betrothing' (59/1667-8), she may be justly called his wife, although she has not been solemnly wedded to him. See Hugo de St. Victore, 'De Sacram.' Libr. II. p. xi. cap. 5: "Quando coniugium esse incipiat" (Migne, 176, 488 ff.). We also learn from another passage, ll. 1709-1715, that the validity of a clandestine contract made otherwise in due form, and not avoided by a subsequent regular marriage, is recognized by the law as soon as it has been proved by the avowal of the parties, and that, in consequence of it, they are obliged to live together

as husband and wife. Such contracts, however,—the poet tells us,—though they ought to bind the parties, are only too apt to be broken *þorue falsnesse of partye, And for defaute of witnessyng, Wyþ wrang and trycherye*,—adding that *I-lome Me weddeþ suyche, and liggeþ so For þan ine hordome* (ll. 1674-80). Accordingly, a man who weds the spouse of another man lies in whoredom with her if he does not preserve the chastity enjoined upon him in such a case (see preceding stanza, ll. 1688-94); and so may he who refuses to wed the woman he has clandestinely made his wife abandon her to adultery; which I believe to be the meaning of the lines 1697-1701. The penance mentioned in l. 1695 is enjoined by the Church “pro fide mentita.”

61/1713-14. *Te take to-gidere*, “simul cohabitare.” Note that the recognition by the law of a clandestine marriage contract depends on the avowal of both parties. Cf. Gratian, dist. ad c. 9, C. 30, quaest. 5: “Coniugia quae clam contrahuntur non negantur esse coniugia, nec iubentur dissolvi, si utriusque confessione probari poterunt.” See also Petr. Lombard. (Migne, 192, 915).

61/1716-22. The question is treated at some length, and the practice of the Church justified, by Hugo de St. Victore (Migne, 176, 499 ff.). *Ne hys nauzt y-helde trewe By lawe*, it is not held true by the law.—*þef hy were*, l. 1721, scil. wedded.

61/1723 ff.: “Qua aetate possit fieri coniugium;” see Hugo de St. Victore (Migne, 176, 166); Gratian, C. 30, quaest. 2; Decret. Greg. tit. “De desponsatione impuberorum” (IV-2); Furnivall, ‘Child-Marriages,’ xxxvii.

62/1737-8. The apparent contradiction between the fixing of a certain age (adopted from the Roman law) for the completion of marriage, and the requirement of puberty, has been pointed out by Freisen, l. c. p. 323 ff.

62/1744-5. *treuþyng wyþ strenþe ymaket ine mone* falls under the notion of “raptus,” as defined by Gratian, C. 36, quaest. 1. The “impedimentum raptus,” however, was gradually merged in, and finally superseded by, the “impedimentum coactionis;” see Freisen, l. c. §§ 26, 55.

62/1750. See 59/1667.

62/1752. I do not understand what *þe brydde treuþe* means. The following passage from Thom. Aquin. ‘Summ.’ III. Supplem., quaest. 43, art. 1, will scarcely serve to elucidate the obscure expression: “Fit autem ista promissio dupliciter, scil. absolute, et sub conditione. Absolute quatuor modis: primo, nuda promissione, cum dicitur: ‘Accipiam te in mean,’ et e converso; secundo, datis arrhis sponsalitiis, ut pecunia, vel aliquo huiusmodi; tertio, annuli subarrhatione; quarto, interveniente iuramento.”—There is probably a mistake of the scribe’s in *brydde*, for which we may perhaps conjecture *ryzte*; cp. *ryzt contract*, l. 1709; *ryzt treuþyng*, 64/1793. So *þe ryzte treuþe by assent*, i. e. the right troth plighted by mutual consent, would be opposed to *treuþyng wyþ strenþe ymaket ine mone*, i. e. an engagement enforced in the act of sexual union.

62-63/1758-1778. The three stanzas (st. 252-254) deal with the “impedimentum conditionis appositae,” for which Freisen, l. c. § 25, may be consulted. The canon law on this subject is found in Decret. Greg. IV-5, “De conditionibus apposis in desponsatione vel in aliis contractibus.”

According to the canon law and the authorities quoted by Freisen, l. c., there is in a conditioned promise of marriage a distinction to be made (as is done also by Shoreham) between “conditio honesta” and “inhonesta

vel turpis." The former keeps the marriage in suspense (*hyt letteþ þe weddynge*, l. 1761) as long as the condition is not fulfilled (*on-healde*, l. 1762, = unkept, not fulfilled), unless the betrothment is followed by sexual intercourse; for that 'completeth the spousehood,' converting it into an actual marriage, which cannot be subjected to any condition.—*ase ich ear tealde*, l. 1764, refers to 59/1667. The "*conditio inhonesta vel turpis*" may, or may not, be "*contra naturam matrimonii*" (*ageins spoushop*, l. 1772). In the former case the engagement is avoided by the condition annexed to it (*þat treuþyng darf nauzt healde*, l. 1778, "*teneri non debet*"). If, however, the condition, though vile in itself, be not contrary to the substance and purpose of marriage, it is simply to be disregarded ("*pro non adjecta debet haberi*"), and the promised marriage is to take place in spite of its non-fulfilment (*þaþ þet couenant be nauzt y-do*, *Hy scholle hem weddy nede*), ll. 1770-71.

Page 63-4. Three stanzas (st. 255-257) on the subject: "*Qui clerici vel voventes matrimonium contrahere possunt*," Decret. Greg. IV-6. See also Freisen, l. c. §§ 62-66.

63/1782. *Profes*, "professus," Fr. *profès*.

63/1783. *To leste*, to last, remain (in religion).

63/1784. The alteration of *chaste* into *chastete* is necessary. The meaning of the sentence is: 'Profession of chastity is a solemn vow.' As such it is an "*impedimentum impediens et dirimens*," whilst a simple vow of chastity ("*votum simplex, quod in privato sive publico nulla sollempni intercedente obligatione promittitur*") is only an "*impedimentum impediens*."

63/1788. That *professionn* cannot be right here is evident from l. 1792: *þaþ he be nauzt professed*. The conjectured emendation *probacionn* has been suggested by the following passage in Decret. Greg. III-31, c. 23, of which the tenor of our stanza appears to be a reminiscence: "*Statuimus novitios in probatione positos ante susceptum religionis habitum, qui dari profitentibus consuevit, vel ante professionem emissam, ad priorem statum redire posse libere infra annum (the regular time of probation; cp. c. 20: "*infra tempus probationis*"), nisi evidenter appareat quod tales absolute voluerint vitam mutare, et in religione perpetuo Domino deservire, quum quilibet renuntiare valeat ei quod pro se noscitur introductum.*"

64/1799. The phrase *lete to noþe* recurs 109/293, where the same rhyme *noþe* [: *soþe*] is found. In both passages the meaning seems to be, 'to set at naught, neglect;' but what is *noþe*? Its identification with O.E. *nōþ* seems rather to be discountenanced by the signification of the latter.

64/1800-3. Cp. Decret. Greg. IV-7: "*De eo qui duxit in matrimonium quam polluit per adulterium*" (*hy þat þe man for-leyen heþe vnder hys rygt wyfe*). It will be observed that the poet, in pursuing his subject, follows the arrangement of Decret. Greg.

64/1804. *Bi dome*, cp. *by lave*, 61/1720; *by none rygt lave*, l. 1813; *by gode lare*, 146/491; *by rygte*, 49/1377, 59/1671, 61/1734. etc.

64/1811. *To slaze*, to slay (him), epexegetically attached to the preceding *bote hy by-speke his deþe*. For the "*machinatio in mortem viri*" to become an impediment to marriage, it is necessary that the designed crime should have been perpetrated ("*machinatio in mortem cum effectu*"), and that it should have been committed for the express purpose of removing the obstacle of a subsequent marriage between the adulterers ("*ideo occidatur, ut post mortem eius adultera ab adultero ducatur*:" Freisen, l. c. p. 631). Note, too, that of the three cases which, according to the canon law, render marriage between the adulterers

impossible, one is not mentioned by Shoreham, namely, if in their criminal intercourse they have exchanged a promise "de futuro," to marry each other when by the death of their lawful partners they shall have become single. For particulars on the subject consult Schulte, 'Handbuch des kathol. Eherechtes,' p. 310, and Freisen, l. c. § 56.

The next three stanzas (st. 260-262) deal with the marriage of lepers. Cf. Decret. Greg. IV-8, "De coniugio leprosororum."

64/1818. *nomene* is the gerundial infinitive of the verb *nomen*, a variant of *nymen* or *nemen*, not unfrequent in Shoreham. We may translate it by—"that is" (to be taken or understood); cp. 136/180: *Ey laue hyt nomeþ* (imperat.).

65/1826. In support of the conjectured reading *nobeld* I refer to 59/1667 and 62/1749. The completion of a "desponsatio de futuro" by sexual intercourse implies also cohabitation.

65/1831-2. *gyfte* [: *anyzt*] makes no ryme; so there must be something wrong either in the one or in the other or possibly in both words. Mn.E. 'gift' is out of the question, for that would appear in Shoreham in the corresponding M.Kt. form of *zefpe* or *zefte*. Besides, what is the meaning of *meles*? meals? There is not much to be gained for the elucidation of the passage from a reference to the Latin text of the canon law as laid down in a decretal epistle of Alexander III. to the Archbishop of Canterbury (Decret. Greg., c. 1, IV-8). For it will be seen that Shoreham, in denying the sound party's obligation to follow the sick one into a hospital, differs from the tenor of the papal decree that, if a husband or wife having incurred the malady of leprosy be separated from the communion of men, and removed to an isolated place, as the custom is, the sound party shall follow the sick one, and minister to him or her with conjugal affection ("ut uxores viros et viri uxores qui leprae morbum incurrunt sequantur, et eis conjugali affectione ministrent"); or else, if they cannot be induced to that, they shall either of them, during the other's lifetime, preserve continence.—The matter, however, was controversial; see Freisen, l. c. p. 837. Can *meles* be a clerical error for *beles*, boils "ulcera" (O.E. *byle*)? In that case one might perhaps think of substituting *To dyzte*, as a possible ryme-word to *nyzte*, for the unintelligible *Ne hijs gyfte*:—*hijs beles To dyzte*, to dress, attend to his (i.e. the sick one's) boils ("conjugal affectione ministrare," as the decretal epistle says). But this is only a guess. In l. 1833 we had perhaps better write: *Ham fulpe nauzt*, etc., for *Falpe ham nauzt*, etc.

65/1835-41. "Dolus," as an impediment which affects the validity of marriage, must be considered in connection with "error." There used to be distinguished four kinds of error: "qualitatis" (i.e. about the bodily, mental, or moral state of a person), "fortunaе," "conditionis," and "personae." According to the canon law, the first and second errors are of no consequence in marriage, and it is, therefore, no use (*ne gainet nauzt*) practising any deceit which gives rise to an error of that description. The instance adduced by Shoreham in ll. 1837-39 is one of an "error qualitatis." It is only the "error conditionis," or, properly speaking, the "error deterioris conditionis" (as it was limited to the "conditio servilis"), and the "error personae," that are impediments capable of invalidating and dissolving a marriage already solemnized; provided that the party in error do not afterwards, when the error has been detected, consent to ratify the marriage by consummation. This is what stanzas 264, 265 contain.

65/1841. The singular form *'oundeþ* might perhaps be retained if we were to take *pat* in the sense of 'that which.' For particulars about the

"impedimentum erroris" see Freisen, l. c. § 27; cp. also Decret. Greg. IV-9, "De coniugio servorum."

65/1847. *sentep*, aphet. form of *assentep*.

66/1856 ff. Here begins a new paragraph, on spiritual affinity (*godsi-brede*) as a hindrance to marriage. The canon law to be consulted on this subject will be found in Gratian, C. 30, quaest. 1-4, and Decret. Greg. IV-11, "De cognatione spirituali." See, too, Schulte, 'Eherecht,' p. 188 ff., and especially Freisen, l. c. §§ 46-51.

66/1856. *hebbe* here answers to Latin 'levare' (de sacro fonte). Cp. 17/470 and 18/477, where it is used of the god-parents presenting the child at Confirmation.

66/1857. For the spiritual affinity contracted by a man or woman to devolve upon their respective wives or husbands, it is necessary that the marriage between them should have been consummated with bodily knowledge. The question, "an aliquis duas commatres possit habere uxores, unam post aliam?" was decided differently before and after the time of Rolandus. Shoreham, as l. 1857 shows, has adopted the prevailing opinion of the later canonists, which is thus expressed by Hugo: "Si comaternitas praecedat copulam, licite potest habere duas commatres, unam post aliam; aliter (*unne þou he hest for-leye*) non sequitur." On this subject see Freisen, l. c. § 51.

66/1876. *bizete*, progeny; see N. E. D. s. v. *beget*, sb.

67/1907. *Toe-hebbe* (*toe* = *to*), literally—'lift to' (the font), I take to be a compound verb.

67/1908. *ywene*, offend; cp. *ywenne*, 32/896.

67/1909-10. For the phrase—*wette schreiwede tonge*, cp. Ps. lxxiii. 4: "Quia exacerunt ut gladium linguas suas." Regarding the common sponsorship of husband and wife, Pope Urban II. decreed as follows (Gratian, c. 6, C. 30, quaest. 4): "Quod autem uxor cum marito in baptismo simul non debeat suscipere puerum, nulla auctoritate reperitur prohibitum. Sed ut puritas spiritualis paternitatis ab omni labe et infamia conservetur, dignum esse decernimus ut utrique insimul ad hoc aspirare minime praesumant."

The next paragraph treats of the incapacity to contract within the prohibited degrees of consanguinity and affinity. The canon law on this subject is found in Gratian, C. 35, and Decret. Greg. IV-14, "De consanguinitate et affinitate." See, too, Freisen, l. c. §§ 32-45.

67/1913. *þe foerþe grees wyþ-inne*, within the fourth degree. *grees* = O.Fr. *grees*.

The sense of the following lines, 1914-18, is: 'Nor should one count the stock, but (*ac*, MS. *pat*) after it begin to count (the degrees); and if either (of the parties) reaches the fifth, they may remain together.' Shoreham here refers to the canonical computation which, leaving out the parent, *i. e.* the common stock ("stipes, truncus") of the generation, puts brothers and sisters in the first degree, and so on. Besides this, there were two other computations in early use; namely, that established by the Roman law, and the Germanic computation. The former, in counting the degrees, begins with the parent, the latter with nephew and niece, brothers and sisters being considered as "truncus." Marriage was prohibited by the Church within the seventh canonical degree; that is, the sixth by the Germanic, and the eighth by the Romanic computation. It does not seem, however, that the prohibition was generally obeyed, or even practically enforced to the full extent of it. Gregory I., for example, in a letter to Augustine in England, the authenticity of which was not suspected, at least in the 8th century, is said to have permitted the Angles



to marry "in tertia vel quarta generatione." Opinions differed as to which of the seven degrees were to be considered as "impedimenta dirimentia," till Innocent III. at the Lateran Council, 1215, finally settled the matter by fixing the limit of prohibition to the fourth degree.

68/1922. *And hast flesches mone* is to be connected with ll. 1919-20: 3ef þou myd word of þet hys novþe Aryzt bi-treupst one, as well as with l. 1921: Öper þaz þet [þou] bi-treupþy hy nauzt. For affinity, in the acceptance of the ecclesiastical law, springs from union of flesh (cp. l. 1938), whether legitimate, as in the consummation of a marriage lawfully initiated with nuptial consent (ll. 1919-20); or illegitimate, as in fornication, which, too, makes the parties to it one flesh (according to 1 Corinth. vi. 16), though their intercourse lacks the "sacramentum Christi et Ecclesiae." The Council of Trent afterwards limited the impediment arising from illegitimate affinity to the second degree. For particulars see Freisen, l. c. §§ 39-45.

68/1937. *deþ* (for *dopþ*) *hyzt*, it is true, leaves the ryme [: *se hyzt*] still imperfect. But we may perhaps write *seþ hyzt* in l. 1939, instances of a similar change of mood being found elsewhere in Shoreham.

68/1938. *Inonyng*. This is what both Dr. Furnivall and Mr. Bickley, of the British Museum, read in the MS. It may seem presumptuous in me to question the correctness of the reading of two such experts; but, with all due deference to them, I cannot bring myself to believe that Shoreham should have anticipated Pusey in coining a word which, as far as literary evidence goes, was used by nobody else (see N. E. D. s. v. *mone*). When I copied the MS. I was not at first quite sure how to read the word, so I tried to reproduce the characters as I saw them; and I also noticed that the word was altered by a later hand from what originally had probably been *noþynge*, or *no ynge*. The alteration was effected by the insertion of an *n* between *no* and *ynge*, and the addition of an initial stroke to the first *n*. This stroke is protracted downwards, so as to resemble a *j* (without the dot); but I am sure that it has not the usual form of a capital *I*. In my opinion, it was only meant for the first stroke of an *m*, and the word intended by the corrector was *monynge*, which is also the reading in Mr. Wright's edition of the text.

*monynge ine flesche* may possibly mean the same as *mone of flesche*, *flesches* (*fleschlich*) *mone*, sexual intercourse. But, as far as I can see, *monynge* is not used in the sense of *mone*, *ymone*, anywhere else, and I would, therefore, suggest to write *ioynynge*, with reference to 56/1583: *Ine wlessche* (= *flessche*) *ioynep man and wyf*.

68/1940 ff. The publication of banns by the minister in church, which had been a local custom only, was made obligatory by the 51st canon of the fourth Lateran Council under Innocent III., who, after having declared his adherence to the ordinances of his predecessors concerning clandestine marriages, continues as follows: "Quare speciale quorundam locorum consuetudinem ad alia generaliter propagando statuimus ut, quum matrimonia fuerint contrahenda, in ecclesiis per presbyteros publice proponantur, competenti termino praefinito, ut intra illum qui voluerit et valuerit legitimum impedimentum opponat, et ipsi presbyteri nihilominus investigent, utrum aliquod impedimentum obsistat," c. 3 X. (1V-3). Subsequent Councils have added special injunctions as to the time and manner of proclaiming the banns ('on three several Sundays or Holidays'), the interval between the complete publication and the solemnization of marriage, etc. See Schulte, 'Eherecht,' p. 39 f.

68/1945-6. *destorber* answers to O.Fr. *desto(u)rber*, *desto(u)rber*, used as a subst. in the sense of 'disturbance, impediment.' See Godefroy, s. v.

*auaye*, inform of, bring forward, allege (an impediment to such a contract).

69/1951. *teylep*, reckons (by tally), calculates, makes estimates.

The subject of stanzas 280-282 is the "impedimentum impotentiae." Cp. Gratian, C. 33, quaest. 1; Decret. Greg. IV-15. For particulars see Freisen, l. c. § 30; Schulte, 'Eherecht,' p. 81 ff.

Impotence, in the canonical sense, means inability for sexual union ("impotentia coeundi"), as distinguished from the incapacity of procreating children ("impotentia generandi"). It is an "impedimentum dirimens" if it can be proved to have existed in either of the parties already before marriage ("impotentia antecedens"). In this case the marriage, being vitiated by the impossibility of fulfilling its end, may be dissolved, unless the parties consent to live together like brother and sister. But impotence is not a cause of divorce if it happens after marriage ("impotentia subsequens"). See ll. 1961-67.—*lette*, l. 1962, *letting*, l. 1966, = hindrance (scil. to do *þe flesches seruyse*, or *dette*). There is a natural and absolute impotence, caused by some constitutional defect ("impotentia naturalis, absoluta"; cp. ll. 1963-65: *ilet . . . By kende*, naturally prevented); and an accidental impotence ("impotentia accidentalis"), which may also be relative ("relativa" or "respectiva"), in that it renders sexual intercourse impossible only with a certain person. This was generally ascribed to malefication, and persons thus 'bewitched' were required to cohabit with their partners for the space of three years, according to the Roman law (Justin., Nov. 22, c. 6; see Shoreham, ll. 1968-74). If, however, after the lapse of that time they could prove their impotence by the help of seven compurgators (which is not mentioned by Shoreham), they might claim separation.

70/1980. *stren*, O.E. (3e-) *strēon*, procreation, progeny.

70/1981. *loste* makes no rhyme with *cryste*, l. 1979. We might perhaps write *leste* (cp. plur. *lestes*, 22/588) for *loste*, thus getting an *i* : *e* rhyme, of which there are only few unquestionable instances in Shoreham, though the *spelling e* for *i*, even in rhyme, is not unfrequently found in the MS.—*flesches lost*, "concupiscentia carnis" ("sine qua nequeunt vir et mulier commisceri"; Hugo de St. Victore, Migne, 176, 155).

70/1985. *destraymed*, constrained, compelled; cp. *destresse*, l. 1990, constraint, compulsion.

70/1989. *bysemer*, O.E. *bismor*, shame, disgrace.

70/1996 ff. The doctrine of a threefold good in marriage originated with S. Augustine, and has ever since been repeated by ecclesiastical writers on the subject of marriage. Hugo de St. Victore, for instance, says (Migne, 176, 157), referring to Augustine: "Sunt igitur tria bona coniugii . . . de quibus sic dicit Augustinus: Bonum nuptiarum tripartitum est: fides, proles, sacramentum. In fide attenditur ne post vinculum coniugale cum altero vel altera concumbatur; in prole, ut amanter suscipiatur, religiose educetur; in sacramento, ut coniugium non separetur, et dimissus aut dimissa nec causa prolis alteri coniugatur. Et attende quod tertium bonum ideo vocatur sacramentum, quia signum est sacrae rei, hoc est inseparabilis coniunctionis quae est inter Christum et Ecclesiam."

70/1997. We may note here the exceptional use of *signe* to render the Latin "sacramentum," that is, of *holy þinge signe*.

70/2005. *warnep*, refuses, from O.Kt. *wernan*, W.S. *wiernan*.

70/2006. *strene*, procreate.

70/2007. *on-nette*, adv. uselessly (O.E. *unnýtt*).

71/2009. *in lette* (subst.), in suspension.

71/2021. *hare oþer* (O.E. *ā(w)þer*), either of them.

71/2024. *a-come*, come to, attain.

71/2031 ff. Husband and wife were obliged to abstain from sexual intercourse on holy days, as well as in sacred places; though the obligation was, at least in later times, what it still is, a moral rather than a legal one as regards holy days. See Gratian, C. 33, quaest. 4: Petr. Lombard. (Migne, 192, 923); Freisen, l. c. p. 850 ff.

71/2035. *Spy, felpe!* *Spy* I take to be imperat. of *spiwen*, O.E. *spīwan*, O.N. *spīja*. In Stratin.-Bradley the imperat. *spi* is quoted from A. R. 310. *felpe* is of course Mn.E. filth. The whole seems to be an exclamatory utterance of disgust at the foulness of the crime mentioned in the next two lines.

71/2037. 'unnatural is their unhappy doing, their wickedness.' Cf. unhappiness, unhappy in Shakespeare; and in Shoreham, 99/40: *þat (sore And) on-ysely fer*.

72/2041. *In aure flesche werche*, to work in their (own) flesh, to have sexual intercourse.

72/2042. *By-felde*, O.E. *befylan*, Kt. *-felan*, to befoul. It is the inflected pa. pple. in the plural, referring to *hy*. The nature of the union between Mary and Joseph has been made the subject of many a subtle disquisition, from the earliest times up to the present day. S. Augustine attempted to prove that it was a real marriage, possessing as it did all the essential elements of such, especially the threefold good of "fides," "proles," and "sacramentum." See Gratian, C. 27, quaest. 2. Augustine's argumentation is highly artificial, but his opinion has become prevalent; see Freisen, § 11. I remember having heard the designation of "*Joseph's Ehe*" (Joseph's marriage) applied to marriages in which the parties were known to have bound themselves to strict continence, as Mary and Joseph were supposed to have done by mutual consent. Mutual consent is necessary for that purpose, because either party has a right to demand of the other the rendering of the conjugal debt ("debitum coniugale"); see l. 2051. This is also the reason why in a consummated marriage the separation of husband and wife for the purpose of entering religion requires that both of them should consent to take the vows; see l. 2059 ff., and Petr. Lombard. (Migne, 192, 912).

72/2057. *þys holy soulen*, the consecrated virgins (and widows) bound by vows of chastity, who have chosen Christ for their heavenly bridegroom: "quae Christo spiritualiter nubunt" (Innocent I.).

72/2061. *to take to religion*, "se convertere ad religionem," to enter religion.

73/2070. In the footnote I have proposed to write *To saune* instead of *No saune*, for which we may compare 'Amis and Amiloun,' ed. Kolbing, l. 1624: (*In al þe court was þer no wigt þat wold serue him þare*), *To saue a gentil child*.

73/2071-2. Leaving the case of "conversion" apart (see ll. 2059-65), adultery is the only cause for which a separation of husband and wife has been granted by the Church. This is in accordance with the words of Christ in the Bible. The Romish Church has always treated the marriage bond as indissoluble, acting on the principle that "quod Deus coniunxit homo non separet." Married persons cannot, therefore, be divorced, only separated "a mensa et thoro." Even in such cases as constitutional impotence, constraint, error, in which a sentence of divorce may be pronounced, it is not, properly speaking, "a vinculo matrimonii," because the contract made under any such impediment cannot, from the very nature of the cases, be considered a real marriage. In consequence of the

indissolubility of marriage, the parties separated "a mensa et thoro" are bound to live chastely and continently, being prohibited during each other's life from contracting matrimony with other persons. See Shoreham, ll. 2073-75. It was, however, a considerable time before this prohibition could be generally enforced, as it interfered with the practice sanctioned by the existing secular laws and customs. See on the subject Freisen, §§ 67-70.

73/2077. *Nyst* = *nys it*; *gabbe* (O.N. *gabb*), idle talk, lie.

73/2078-9. "Matrimonium separatur propter adulterium mulieris, et, si vir postea fornicetur, redintegratur," c. 5 X (IV-19); see, too, c. 7 X. (V-16); Gratian, C. 32, quaest. 6.—a, l. 2079, = *he*; *hys*, accus. sing. femin.

73/2081. The object of the verb *craue* is *hij's wyf*, l. 2083. According to Jewish notions, it was the husband's duty to put away his wife for the cause of fornication: "qui tenet adulteram, stultus est et impius" (Prov. xviii. 22). This view was adopted by the Church, with the qualification necessary to conform it to the existing rules of penance. Adultery was a crime for which public penance had to be done. The term varied between two and seven years. During this time of penance, all sexual intercourse with the adulterous party was prohibited. If a husband refused to dismiss his adulterous wife, and continued to have sexual intercourse with her, he made himself guilty of the same crime, and was to suffer the same penance for it. Adultery thus being an impediment which made the continuation of marriage unlawful, it was not till the crime had been expiated by the performance of the prescribed penance that reconciliation was granted, and even desired, though not exacted, by the Church. The whole question is treated by Gratian in C. 32, quaest. 1. When public penance came into disuse, repudiation likewise ceased to be obligatory. See Petr. Lombard., Distinct. xxxv. 5: "Quod possunt reconciliari qui separantur causa fornicationis" (Migne, 192, 928 f.).

73/2092. so I refer to the contents of the following stanzas (st. 300 f.). But then, *by-swykeþ* is not, perhaps, the right expression; for the cases of violation of the marriage-bed mentioned in the following paragraph are characterized by the very absence of any wilful treachery or intentional fraud, and do not, therefore, fall under the notion of adultery. So it is just because there is no 'byswykyng' of each other implied in the offence, that the parties *moze nouzt oinnuestne* (unfasten, separate). The cases in which a husband forgoes the right of action for adultery against his wife are enumerated by Tancredus in his 'Summa de Matrimonio' (quoted by Freisen, p. 846): "primus est, si ipse convicitur fornicari" (Shoreham, ll. 2078-9); "secundus est, si ipse prostituit eam" (Shoreham, 74/2101-2); "tertius est, cum ipsa credebat virum defunctum, et nupsit alii, quia maritus rediens tenetur eam recipere, non obstante tali adulterio, nisi steterit scienter cum secundo marito postquam primus venit" (Shoreh. ll. 2103-7); "quartus est, si cognita fuit latenter ab alio quem credebat esse proprium virum" (Shoreh. 73/2094-97); "quintus est, si fuit vi oppressa" (Shoreh. 74/2099-2100); "sextus est, si eam reconciliavit sibi post adulterium commissum, vel eam adulterantem scienter retinet" (Shoreh. 74/2115-21). Tancred's seventh case is not mentioned by Shoreham.

74/2100. *houre* = *hore*, whore, adulteress.—For the peculiar sense of *lore* we may compare v. 67 of 'The Nut-Brown Maid' in Skeat's Specimens of English Literature: *I thinke not nay, but as ye saye, it is noo maydens lore*,—where *maydens lore* is equivalent to *maydens lawe* in v. 61: *I counceyl yow, remember how it is noo maydens lawe Nothing to*

*doute*, etc. *lance* is explained by Skeat to mean 'custom or rule.' Cp. also 'Le regret de Maximian' (MS. Digby 86), v. 22-23 :—

*Do gon him rewe sore*  
*Al his wilde lore,*

i. e. 'his wild habits, ways of life;' and see Varnhagen's note upon this passage in 'Anglia,' iii. 282, where he quotes another M.E. example of the use of *lore* in the sense of 'manner, way' ("Art und Weise") from E. E. A. P. i. 236: *Enclymande lowe in wommon lore*. Cp., too, *laye*, 33/915.

74/2103. I have restored the original reading of the MS., rejecting the senseless alterations of the revisor which Wright has put in the text.

74/2104. *weddy* (subjunct.) for *weddeþ* is demanded by the ryme. For the change of mood, which is not uncommon in Shoreham, cp. stanza 300 (*be* l. 2094,—*weneþ* l. 2096); also 33/930-31, 94/251-2, 131/31-4, 138/229-31.

74/2105-7. Contrary to the provisions of secular legislation, the Church of Rome maintained that a marriage contracted by a person already married before, on the supposition of the former partner's death, was to be dissolved, and the first reintegrated, if the supposition proved erroneous. See Gratian, c. 1-2, C. 34, quæst. 1; also Lucius in c. 3 X. (IV-21), and the third case of Tancredus quoted above. The party, however, thus acting in good faith, cannot be repudiated on the ground of adultery committed by the subsequent marriage ("nisi steterit scienter cum secundo marito postquam primus venit"); and this, I believe, is the sense of the lines in question.

74/2108-14. The partner's long absence, e. g. on a pilgrimage, does not warrant the other party to dissolve the marriage-bond, unless there be reliable evidence of his or her death.

74/2110 appears to have been altered in the MS. From the traces left of the original reading, I conjecture that the poet himself wrote:

*On-wedded þon abyde schel*  
*Wet [þ]oþer passeþ age*

*By kende;*

i. e. 'unwedded the one shall abide till the other passes the natural limits of man's age.' The emendation *on-wedded* is suggested by a corresponding expression in the following canon, Gratian, c. 4, C. 34, quæst. 1: "Si quis necessitate inevitabili cogente in alium ducatum seu provinciam fugerit, et eius uxor . . . eum sequi noluerit, ipsa omni tempore, quamdiu vir eius quem secuta non fuit vivit, semper *innupta* permaneat."

74/2115-21. Tancred's sixth case; see note to 73/2092.

74/2116. *þe gelt*, the guilt, i. e. the committed adultery.

74/2119. *In tome*.—*tome* means 'leisure;' but in the bob-verse here, as also in l. 2140, where the same ryme occurs, it is used as a mere expletive with probably no great force of meaning.

74/2125. For the insertion of *of* cp. 59/1661.

75/2131. If *Wat* is not a scribal error for *þat*, this is the only instance in Shoreham of *wat* as a relative referring to an antecedent.

75/2137. The reference is to 56/1562-65. *werche*, to treat of, occurs in the same passage.

75/2141. *aweyement*, O. Fr. *aveiement*, instruction, information.

75/2142. *Loukeþ* is merely another spelling for *lokeþ*. The contextual meaning seems to be 'guards.' I have, therefore, proposed to change for into *fram*.

75/2143 ff. See Apocalypse v. 1-5.

76/2157 ff. Cp. Albertus Magnus, 'Compendium Theologicae Veritatis,' Lib. VI. cap. 4: "Sacramenta figurata sunt in septem signaculis quibus fuit veteris testamenti pagina sigillata; quae agnus, qui habet clavem David quae claudit et nemo aperit, reseravit."

76/2161. *To tounne* probably means no more here than in the well-known phrase *come to tounne*. A similar expletive is in *tounne*; see Zupitza's note to l. 5841 of the 'Romance of Guy of Warwick' (15th cent. version).

77/2214. *orne* [:*pornes*]? O.E. *orne* means 'unhealthy, harmful,' which will hardly suit the context here. May we, perhaps, write: *no þyng un-(on)-orne*, no mean thing?—*pornes* might be altered into *þorne* (for *þornen*, dat. plur.) to make it rhyme with *orne*.

78/2220 ff. Cp. Hugo de St. Victore (Migne, 176, 92): "Sicut enim mulier de latere viri dormientis facta est, sic Ecclesia de sacramentis quae de latere Christi dormientis in cruce profluxerunt, scilicet sanguis et aqua."

78/2227 ff. These lines evidently contain a paraphrase of the words of the Apocalypse, iii. 7: "qui aperit, et nemo claudit; claudit, et nemo aperit."—*derte*, 78/2230, [:*schette*] is doubtless miswritten for *dette* (O.E. *dyttan*). So the emendation I have put in the text,—*þat none oþer can* (MS. *man*) *dette*, readily suggests itself.

78/2231-33. 'Lord, grant us that we may so hope (for) thy sacraments, that no error may elude our notice,'—or, 'issue unawares from our lips'—*þat non error ne ous a-scapye* (see N. E. D. s. v. *escape*). This, it seems to me, is hardly consonant with the tenor of the preceding address to our Lord, 'who could open what no man could unshut,' etc., from which we should rather have expected that the poet was going to pray for the right way to be shown by the Lord of *opening* or disclosing the mysteries of the sacraments, so that no error concerning them might escape us. I suspect here some blunder of the scribe's, which is also suggested by the imperfectness of the rhyme *hopye* [:*ascapye*].

78/2239. for *þe tokene þat we neme*, for the sign (or signs) which we have received. *þe tokene* means 'the sacrament(s)'; "sacramentum est sacrae rei signum." A similar prayer is offered up by the priest at the conclusion of the mass: "Perficiant in nobis, Domine, quaesumus, sacramenta tua quod continent, ut quod nunc specie gerimus, rerum veritate capiamus." *neme* is a possible form of the preterite; the usual form in Shoreham is *nome*.

Page 79. Poem No. II. presents itself as a combination of the "Horae Passionis Domini" with the "Horae Compassionis B. Virginis Mariae." In medieval Hours this combination is not quite uncommon. The late Canon Simmons, in his edition of the 'Lay Folks' Mass Book' (E. E. T. S. 1879), p. 349, notices that in the MS. (xvi. K. 6) in the York Minster Library, from which he has printed his Hours of the Cross, these hours are inserted in the hours of the Virgin. By the kind help of Mr. A. E. Vinter I got from Canon Raine some extracts from the MS. of those hours of the Virgin; it appears, however, that they bear no resemblance whatever to the text of Shoreham.

For his version of the "Horae Passionis," or "Horae Crucis," as they are also called, Shoreham made use of the well-known Latin Horae which begin:

*"Patris sapientia,  
Veritas divina,"* etc.,

and of which there are other metrical versions in M.E.: one in 'Legends of the Holy Rood,' ed. Morris (E. E. T. S. 1871, p. 222); another in 'Minor

Poems of the Vernon MS.,' ed. Horstmann (E. E. T. S. 1892, p. 37); a third in the 'Lay Folks' Mass Book,' p. 82. The Latin text has often been printed; for particulars see 'Lay Folks' Mass Book,' p. 347, and 'Analecta Hymnica Medii Aevi,' ed. Clemens Blume and Guido M. Dreves, vol. xxx. p. 33.

It is by no means unlikely that the stanzas on the compassion of the Virgin, too, which Shoreham has inserted in the hours of the passion, may have been composed from some Latin original. Similarities of thought and expression are, indeed, not unfrequently met with in Latin poems on the subject. But the Reverend Father C. Blume, S.J., co-editor of the 'Analecta Hymnica,' assures me that neither in the printed "Compassiones," nor in the numerous MS. texts that are still waiting for publication, is there anything exactly corresponding to the verses of Shoreham. Nevertheless, an immediate Latin source for the stanzas in question may have existed in Shoreham's time; for we ought to consider that more than half of the hymnic poetry of the Middle Ages has been lost for ever.

79/1-4 contain a paraphrase of the Latin words: "Domine, labia mea aperies: Et os meum annuntiabit laudem tuam."—In l. 2 and l. 4, where the rhyme-words are written in a later hand on an erasure, the original reading seems to have been altered; but I am unable to restore it.

79/5-10. "Deus, in adiutorium meum intende: Domine, ad adiuvandam me festina. Gloria Patri et Filio et Spiritui sancto: Sicut erat in principio et nunc et semper in saecula saeculorum. Amen."

79/11-18. The Latin runs:

"Patris sapientia, veritas divina,  
Deus homo captus est hora matutina.  
A notis discipulis cito derelictus,  
Indaeis est venditus, traditus, afflictus."

79/19-22. "Adoramus te, Christe, et benedicimus tibi: Quia per sanctam crucem tuam redimisti mundum."—80/23 ff. "Oremus. Domine Iesu Christe, fili Dei vivi, pone passionem, crucem et mortem tuam inter iudicium tuum et animas nostras, nunc et in hora mortis nostrae; et largire digneris vivis misericordiam et gratiam, defunctis veniam et requiem, ecclesiae [regnoque] pacem et concordiam, [infirmis sanitatem] et nobis peccatoribus vitam et gloriam sempiternam. Qui vivis es regnas cum Deo Patre in unitate Spiritus sancti per omnia saecula saeculorum. Amen."

80/26. *ryne*, said of Christ's satisfactory death, seems to be used here in a specific sense: 'abundant in merits, of superabundant meritoriousness.' On 109/307 *ryf* occurs in its usual sense: *pat senne hys ryf in londe*.

80/31. *pe lynes* translates Latin "vivis." For this use of the genit. *lynes* see Matzner, Sprr. II. under *lif*, and Eichenkel, 'Streifzüge,' p. 175; though the instance here is somewhat different from those collected by Matzner.

80/40. *morne*, sad, mournful; cp. O.E. *unmurn*.

81/51-58. "Hora prima ductus est Iesus ad Pilatum,  
Falsis testimoniis multum acensatum  
In collo perentium, manibus ligatum,  
Vultum Dei conspuunt, lumen caeli gratum."

81/60. There can be no doubt that *morwe* is the right word here. But I am not quite certain that what I take to be the old runic character for *w* was not, after all, meant by the blundering scribe for a *p*. That he should have found the runic *w* in his original is not very likely, Shoreham

himself having probably written *morje* [: *sorje*]. Still, there is another trace of the runic letter in the MS.; see 30/841, footnote.

81/71-78. "Crucifige! clamitant hora tertiarum,  
Illusus induitur veste purpurarum,  
Caput eius pungitur corona spinarum,  
Crucem portat humeris ad locum poenarum."

81/72. *ondre*, like O.E. *undern*, here denotes the third hour of the day, nine in the morning.

81/74. *to wondre*, wondrous, prodigious; see Mätzner, Sppr. I. 2, p. 18, 4.

82/82. *semde*, from *semen*, O.W.S. *sieman*, to load.

82/85. *to-boned*, for *to-bouned*? cp. *tobune*?, O. & N. 1166. The meaning is—'beaten severely.' Cf. M.E. *bounsen*, (Mn.E. *bounce*), to beat, knock, from \**būnsian*, frequent. of a primit. \**būnian*? (Kluge, 'English Etymology,' s. v. *bounce*).

82/90. *jewyse*, O. Fr. *juise*, judgment, jurisdiction, dominion.

82/91-98. "Hora sexta Iesus est cruci conclavatus,  
Et est cum latronibus pendens deputatus;  
Prae tormentis sitiens felle saturatus,  
Agnus crimen diluit sic ludificatus."

83/104. *wat y* (= *hy*) *mende*, what they meant.

83/105. *þran* = *þer-an* (*on*), on the cross.

83/111-118. "Hora nona Dominus Iesus exspiravit,  
Heli clamans animam patri commendavit;  
Latus eius lancea miles perforavit,  
Terra tunc contremuit, et sol obscuravit."

83/128. *for oure mende*, for our reparation. Cp. 158/831: *To mannes mende*. These are two unquestionable examples of Shoreham's use of the aphetic form *mende*. The first of them is quoted in Mätzner's Sppr. II. 422. We may also mention that "reparatio" is a theological term used by ecclesiastical writers to denote the restoration of man after the lapse of Adam; his redemption by Christ's incarnation, passion and death. Thus, Hugo de St. Victore inscribes the chapter in which he treats of the subject (De Sacramentis, l. I. p. viii. cap. 1): "De Reparatione Hominis."

84/131-138: "De cruce depouitur hora vespertina,  
Fortitudo latuit in mente divina;  
Talem mortem subiit vitae medicina,  
Heu, corona gloriae iacuit supina."

84/133. *lotede*, lay hid, "latuit"; O.E. *lutian* (*ū* or *ǣ*? the M.E. spelling with *o* would suggest O.E. *ǣ*).

84/141. *as a mesel*. The same comparison occurs in Rich. Rolle's 'Meditations on the Passion' ('Library of E.E. Writers,' ed. Horstmann, vol. i. p. 85): *so lothly and so wlatosome þe Iues han þe mad, þat a mysel art þou lykere þan a clene man*. It is also met with in Latin poems, for instance, in 'Analecta Hymnica,' vol. xxxi. p. 56: "Ibi pendet ut leprosus Ille forma speciosus," etc. Ibid. p. 58: "Ego tamquam vir leprosus, Pauper, inops, dolorosus, Morte mortem supero."

84/142. *in spote*—from \**spāt*, spittle? Cp. 'Castel of Love,' l. 1147: *And al wus his face bi-foulet wiþ spot* [: *smot*, pret.].

84/151-58. "Hora completorii datur sepulturae  
Corpus Christi nobile, spes vitae futurae;  
Conditur aromate, complentur scripturae,  
Iugis sit memoriae mors haec mihi curae."

85/170. *mytte* = *mid þe*.



85/171-78. "Has horas canonicas cum devotione  
Tibi, Christe, recolo pia ratione,  
Ut, qui pro me passus es amoris ardore,  
Sis mihi solacium mortis in agone."

86/4. *loude and style*; see Skeat's note to 'P. Plowman,' B. ix. 105.  
Cp. also Shoreham, 32/891: *Wel style, and noþyng loude*.

86/6. *na-drylle* = *ne adrylle*;—*adrylle*, to slide or slip away (see N. E. D. s. v.).

86/11. Exod. xxiii. 22: "Quod si audieris vocem eius, et feceris omnia quae loquor, inimicus ero inimicis tuis, et affligam affligentes te."

86/15-16. Exod. xxiii. 20: "Ecce ego mittam angelum meum, qui praecedat te, et custodiat in via, et introducat in locum quem paravi."

86/23-24 seem to contain a reference to Ecclesiastes vii. 2: "Melius est nomen bonum quam unguenta pretiosa."

87/38. *ine many a felde* (= *fealde*), in many a leaf (of the holy book); see N. E. D. s. v. fold, sb.<sup>3</sup>, 2.

87/39, 47. *par charyte*; see Kölbing, 'Amis and Amiloun,' xlvii.

87/54. *ine halle* is a mere expletive here.

88/57-60. Matth. xxii. 40: "In his duobus mandatis universa lex pendet, et prophetae."—*gestes* is here used in the sense of 'sayings,' as in 'P. Plowman,' C. xii. 23: *Iob, the gentil and wys, in hus gestes wytnesseth What shal worthe of suche whenne thei hyf leten . . . The sauter seith the same. . .*

88/63. *y-schodred*, pa. pple., according to Stratm.-Bradley (where, by the way, *ischodred* *pen* is falsely quoted from Shoreham instead of *yschodred* *ben*, and the form mistaken for the preterite), belongs to M.E. *schuderen*, to shudder. This is doubtful. *schuderen* is not a transitive verb, and one cannot, therefore, say that 'many are shuddered from the feasts of the heavenly kingdom (for want of love).' I suspect that the revisor of the text, who found in the copy the unintelligible *yschoded* (or *yscheded*?), has put the *r* in the wrong place, meaning to write *yschoded* (or *yschreded*) = O.E. *ȝescrēadod*. As to *yschoded*, may it not, perhaps, have been a clerical error for *yschoven* (or *yschoved*), owing to the copyist's confounding the letters *v* and *d*? The pret. *schooved* occurs in 'Library of E. E. Writers,' ed. Horstmann, vol. ii. p. 58, l. 1, MS. Reg. 17, B. xvii. We certainly expect a verb signifying 'to separate, exclude,' or 'push, drive away from.' Note also the Midland form *ben* for the Kentish form *bep*.

89/87. *sete*, the infin. without *to*, as on 96/295. See Mätzner, 'Gramm.' ii. 24.

89/95, 96. The reading I have adopted in l. 95 is Dr. Furnivall's conjecture. It leaves *sewe*, l. 96, unexplained, and the faulty rymes uncorrected. I propose the following emendation of the two lines:

*In þese þre þe loue of god  
Schewyþ were hyt hys [y-]sowe.*

*Schewyþ*, intrans., shows itself; *were* = *hwere*, where; [y-]*sowe*, sown. For *y-sowe* cp. 'Rob. of Cisyle,' ed. Nuck, v. 458:

*And þus is Godes miȝt ysowe,  
Þat heȝze be loue, þeiȝ hit ben ille,  
And loue heȝze, at Godes wille.*

The ryme-word *reire*, l. 94, has accordingly to be altered into *rowe*.

89/102. *Of þeþe þou ne schryue*, 'do not care for theft,' is rather an awkward expression, no doubt due to the exigence of ryme. *þou þe schryue* would sound equally strange in the Decalogue.

89/104. *for-stryue*, strive for: not recorded elsewhere; see N. E. D.

89/107. *faȳlep*, breaks, or leaves undone: an earlier instance of the transitive use of the verb in this sense than those given in the N. E. D. under *fail*, v. 9<sup>b</sup> and 10.

89/118. *healde* can hardly be anything here but another spelling of *ealde*: 'God's old commandments.' For the position of the adjective, cp. 88/70: *by dazes ealde*.

90/122. If by the *boke of wysdome* referred to by the poet the biblical "Liber Sapientiae" is meant, his memory must have failed him. That book contains nothing about the necessity of knowing and rehearsing the commandments. In l. 127 there is a quotation from Proverbs vii. 3: "Liga eam (scil. legem meam) in digitis tuis;" but cf. also Deuteron. vi. 7-9; xi. 18-20.

90/129 ff. I have not been able to trace the peculiar idea expressed here of a relation between the ten commandments and the ten fingers and toes to its source. It almost reminds one of the 'ten commandments' (i. e. the ten fingers or finger-nails) in Shakspeare's 2 Henry VI., I. iii. 145, and elsewhere.

90/136. *for-broude*=*for-brode*, pa. pple., corrupt, perverted; cp. 96/310.

90/137. *passioun-lyche*, passionately? (Fr. passionnément?) It is perhaps miswritten for *passinglyche*, passingly.

91/150. *naȳer raure ne y-sponne*, neither raw nor spun: a proverbial saying, as it seems, meaning something quite useless.

91/154. *a roue*, cp. in *pe roue* (MS. *reive*), 89/94; see also Zupitza's note to Athelston, 571, 'Engl. Stud.' xiii. 400.

91/160. *a knowe*, on (thy) knees; cp. a *k[n]owes yfalle*, 122/230.

91/166. *arace*, tear; *hyt* refers to *here lyknges lace*. Shoreham has also the form *arache*, pa. pple. *arached*, 149/584.

91/167. 'That thou mightst hold . . . of no worth, think nothing of.'

91/172. *brouches, rymges*, see Skeat's note to 'P. Plowman.' I. 73.

92/178. *teȳinge*, practice of magic.

92/180. *botȳinge* here means 'help,' not 'amendment,' as Stratm.-Bradley, referring to this passage in Shoreham, has it. The sense is: 'Do not even believe in images (as if they possessed in themselves any miraculous power); although they may be a great help' (especially to the unlearned: "What writing is for the reader," says St. Gregory, "the image is for those who cannot read").

92/192. *sȳst* is the scribe's spelling for *si(t)st*; cp. *sȳt*, 3rd pers., 42, 1191, 107/244, 249, 139/287. The scribe is particularly fond of putting in a meaningless *ȳ* before *t*. The sense of the passage, as I understand it, is: 'If thou findest that thou doest not honour God aright, amend, I beseech thee: thou art a fool (if thou doest not), and mightst do better, and so sittest in the smoke—i. e. thy eyes are bleared, so that thou doest not see thy own foolishness.' Cp. 'P. Plowman,' C. xx. 305:

*For thow smoke and smorthre smerteth hus syghte,  
Tyl he be bler-eyed other blynde.*

92/196. *kebbȳng*, bragging.—What is *caute*? The ryme-words in ll. 197-200, I fear, are hopelessly corrupt. Kölbing thinks that some lines may be missing; but there seems to be no gap in the sense: 'He that swears idly every day shall have much to answer for hereafter, when he shall give his accounts for every idle word.' See Matth. xii. 36: "Dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii."

92/204. *auditour*, auditor, who receives and examines the accounts, and has power to 'forgive the arerages' (arrearages). The N. E. D. gives the earliest instance of the noun in this sense from 'P. Plowman.'

92/208. 'Or I will come out very bitterly.'

93/210. *rote*, rote, way, habit, practice. The necessity of changing *wyþ* into *þy* is obvious.

93/218 ff. The exact signification of the phrase *In pleye of pretynge* is not clear. The meaning of the whole passage, however, seems to be that gluttonous debauchery in private, or idle merry-making with other folk on mass-days, is even worse than working. Ought we, perhaps, to read *pryne* for *þyne* (MS. *pyne*), and in [m]eny *oper folke*?

93/236. *tezt* occurs once more on 95/285. The signification is in both passages the same: 'to draw to oneself, to take.' In Strattm.-Bradley it is entered under *tühten*, O.E. *tyhtan*, on the supposition, it seems, that O.E. *tyhtan* gives M.Kt. *teztēn*, 3rd sing. ind. pres. *tezt*. But that is not the case. O.E. *y* before *ht* is raised to *i* in M.Kt., as is shown by *drizte*, *flizt*, etc.; and O.E. *tyhtan* would, accordingly, be represented by *tizten*, 3rd sing. ind. pres. *tizt*. Besides, the meaning of *tezt* which the context requires can hardly have been developed out of that of O.E. *tyhtan*. There is, however, a possibility of connecting *tezt* with an infin. *te*, O.E. *tēon*. *te* does occur in Shoreham, 124/266, ryming with *be*. The genuine M.Kt. forms, it is true, are *ty* [: *by*]; and the 3rd sing. ind. pres. of *ty* is *tizþ* (*tizt*), or *tikþ*, or *tizþ*; cp. *zizþ*, *zizt*, *zikþ*, *zyþ*, *beuzizþ*, *beuzizt*, etc., in 'Ayenbite.' But Shoreham, or the scribe of the MS., has also *biulekþ* (36/994) from *biule*; so he may as well have formed *tezt* (for *tezþ*) from *te*. For the signification 'to draw to oneself, to take,' see Bosw. Toller, s. v. *tēon*, 3.

94/237-8. In baptism, man is made the child of God and Holy Church. But the Church cannot possibly be called his (ghostly) mother and father at the same time, as the MS. has it. I have not, therefore, hesitated to write: *In fader cristes mone* for the MS. reading—*And fader in cristes mone*. Cp. Optatus (Migne, 11, 963): "ut, dum Trinitas cum fide concordat, qui natus fuerat saeculo, renascatur spiritualiter Deo. Sic fit hominum pater Deus, sancta fit mater Ecclesia." Also Regino (Migne, 132, 338): "Pater noster sine dubio Deus est, qui nos creavit; mater vero nostra Ecclesia, quae nos in baptismo spiritualiter genuit." The Church is frequently called "coniux Christi," with reference to Ephes. v. 25. Her union with Christ is also alluded to on 56/1564 and 75/2138.

94/245. *mannes slezte* (Wright, *siezte*), a man's slaughter, death. So also *manslezþe*, l. 249, manslaughter. But in l. 261 it means 'manslayer.' In 'Ayenbite,' *manslezþe*, *manslezte* is frequent in this sense.

94/252. *for-soke*, pret. subjunct. For the change of modcl cp. note to 74/2104.

94/255-6. *fele þat god and orþe touke* I take to mean 'many who have got wealth on earth' ("substantiam huius mundi," 1 John iii. 17).—*orþe* is a form used by the copyist for *erþe*; and stands for *an* (*on*), as at 107/258, 124/291 (*and erþe*): 19/507 (*and honde*). But what is *dere 3er*? 'Dear year (or years), years of dearth'? If so, the passage seems to mean that 'suffering the poor to starve is purely homicide. And here it is especially years of dearth that accuse many a rich man (as murderer of his fellow-creatures).' But the expression is a little awkward.—The *holy boke* mentioned in l. 250 refers to 1 John iii. 17: "Qui habuerit substantiam huius mundi, et viderit fratrem suum necessitatem habere, et clauserit viscera ab eo: quomodo caritas Dei manet in eo?"

94/257. 1 John iii. 15: "Omnis qui odit fratrem suum homicida est."

94/260. The line is corrupt; *slaze* ought to be *slazeþ* [:drazeþ : gnazeþ]. I suggest that we may read:

*He þat hatyeþ eny man*

*His seche (such) as þat hym slazeþ; or*

*His eke he þat hym slazeþ.*

95/274-5. Cp. 112/381-84. See also 'Ayenbite,' p. 204-205: *Vor huo þet wile quenche þet uer of lecherie: he mot do away þe aliztynges þet norisseþ zuych ver. þet bieþ þe lostes and þe eyses of þe herte, þet berneþ and alizeþ þet uer of lecherie . . . And þeruore, huo þet wile him loki uam berninge: he ssel do away þe ilk brondes, be wyþdrazinges of mete, and of drinke, and be ssarpnesses of his bodie . . . Ac þe greate metes, and þet stronge wyn, alizeþ and norisseþ lecherie, ase oyle oþer grese alizeþ and strengþeþ þet uer.*—Ibid. p. 240: *uor huo þet wile quenche þet uer of lecherie ine him-zelue: he ssel wyþdraze þe brondes. þet byeþ þe lostes of þe ulesse . . .*

95/277. *lomprynge* may possibly be referred to *lomper*, which is recorded in Halliwell's Diction. in the sense of (1) to idle; (2) to walk heavily. Now, 'idleness,' I believe, would suit here very well. It is often mentioned as an incentive to lechery, as are also gluttony, and luxuries of every kind. See, for instance, 'Ayenbite,' p. 47-48: *To þo zenne (i. e. lecherie of bodie) belongeþ alle þe þinges huer-by þet uless him arist, and wylneþ zuiche dede. ase byeþ þe mochele drinkeres, and eteres, þe softe bed, cloþes likerouses, and alle manyere eyse of bodye, out of nyede. and specialliche: ydelnesse.* See also 'Ayenbite,' p. 206-207.

95/279. One might perhaps be tempted to write *chastite* for *charyte*. But we must not forget that charity, man's love of God and his neighbour, is the sum and substance of God's commandments; and that any contravention of His precepts, involving, as it does, negation of charity, may, therefore, be rightly said to annihilate or destroy charity. Cp. also 97/331.

95/280. *þrete* spoils the rhyme, though it yields as tolerable sense as could be demanded in a line that hardly serves for anything but a mere tag. I cannot think of any suitable rhyme-word to be substituted for *þrete*.

95/284. *þefte* is genitive, governed by *wycke rede*, wicked course (of action), scheme.

95/285. *tezþ*, see note to 93/236. It is resumed in l. 290 by *takeþ*.

95/286. The MS. has *wynnynghede*, which is obviously an error of the scribe. But I am by no means sure that it was meant for *wynnynghede*, which I have put in the text as the nearest graphic approximation to it. *Wynnynghede* would, at any rate, be a somewhat strange new-formation, to which such compounds as *tomochelhede*, *blyssedhede*, *onconnyng-(onconnynd-)hede* in 'Ayenbite' are no exact parallels. The meaning of the word must clearly be 'appropriation'; for the passage runs: 'All is theft that one takes with the intention of appropriating it to oneself against the right owner's will.'

96/295. *chere* may possibly be miswritten for *cliere* (= *clere*), a form very frequent in 'Ayenbite.'—by *cliere of*, to be clear of. Cp. 'Septem Miracula de Corpore Christi' (from Rob. of Brunne's 'Handlyng Synne') in 'Minor Poems of the Vernon MS.,' P. i, p. 209, v. 421-424:

*No þing may so muchel awayle*

*Of heore peynes and heore trauayle*

*As þe sacrament of þe Auter,*

*Hit makeþ hem of peynes cleer.*

The instances given in the N. E. D. of the use of clear in the sense of

'quit, rid, free' are all of a later date.—Or is *chere* a corrupt spelling for *schere* (*skere*)? See 105/183, and the note on that passage.

96/324. *glye*. In Stratm.-Bradley there is a reference to our passage under *glien*, v. to squint, which yields no sense here. I take *glye* to be the M.Kt. equivalent of O.E. *glīo* *gliz*, Mn.E. *glee*. *pat so meche hys to glye* may be rendered: 'that gives so much delight.' Cp. 99/41 ff.:

*Ac hwo seȝ ener eny*  
*pat hedde of senne glye,*  
*For pond oȝer for penny*  
*pat he ne chagede hys blye.*

Shoreham also uses the form *gle* [: *be*], 98/20. Ought we perhaps to write *vlye* for *glye*?

97/339. *pys two* might seem to refer to the last two commandments, or else, to the two commandments of love. In the concluding lines of a didactic treatise, however, which contain the usual exhortation, we should rather expect to be entreated by the poet to take to heart all that has been urged in the foregoing discourse. This suggests the omission of *two*, for which there are also metrical reasons.

*takeȝ*, as well as *folȝeȝ* in l. 341, must be imperative. Here, then, we have an instance of direct speech being introduced by the conjunction *pat*.

97/344. *iop* (Job) *ȝe gode*. I have not been able to detect in the Book of Job any saying of the kind.

98/3. *fal* [: *ƿral*], formally considered, seems to represent O.E. (3e)*feall*, fall, ruin. O.Kt. *feall*, *fell*, W.S. *fiell*, would be represented in M.Kt. by *fel*(l). For *ƿral*, O.E. *ƿræll* (from O.N. *ƿræll*), we find in 'Ayenbite' regularly *ƿrel*, plur. *ƿrelles*; and it is not quite impossible that Shoreham, too, may have written *ƿrel* [: *fel*], supposing that the O.Kt. *fall*, *fell* survived into M.Kt. If *fal* (or *fel*) is really the substant. meaning 'fall, ruin,' *he* in the next line must be taken in the sense of the indefinite 'one.'—*senne makeȝ many fal* would then have to be translated: 'sin makes (causes, brings about) many a fall.' But looking at the construction of *makeȝ* in l. 1, which is—verb + direct object (*many*, used substantively, 'many a one') + object-complement (*ƿral*), we might perhaps have expected a parallel construction here, that is, in place of the abstract *fal*, either a concrete common noun, or an adjective, or an infinitive as object-complement, with *he* in l. 4 referring to *many*. Can *fal* be any of these?

98/6. *sitte a deys*, sit on the daïs or raised platform where the seats of honour are. For other instances of this common phrase see N.E.D. under *daïs*, 2.

98/7. *storbiloun*, not recorded in Stratm.-Bradley, is O.Fr. *estorbeilion*, *estorbilon* (see Godefroy), and means 'whirlwind, commotion, turbulence, tumult.'

98/15. *brykeȝ* [: *lykeȝ*]. There is no other instance of the occurrence of a verb *bryke* than this single one in Shoreham. Its derivation is uncertain. The signification tentatively given to it in the N.E.D. is 'to taste, or rise in the stomach.'

98/20. *game and glee*, see Mätzner, Sprr. II. and N.E.D. under *game*.

99/30. *Ase he hiȝs here aleynt*, according as he is here attained, infected.

99/31-2. If we retain *dereynt* in l. 32, the reading of the MS. yields no sense. Kölbing suggests that we may perhaps write:

*And ȝer* (MS. *her*) *ȝys fer namore ȝer-to*  
*ƿanne hiȝs her* (MS. *fer*) *dereynt*,

which he translates: "Und dort (scil. im Purgatorium) ist des Feuers nicht mehr, als hier bewiesen ist, nämlich in Bezug auf seine Sünden."

This means that man shall have to suffer in Purgatory for no more than he has been found guilty of here (on earth)—a rather flat and, at the least, superfluous remark, which we can hardly impute to the poet. I think we can get a perfectly satisfactory sense out of the two lines as they stand in the MS., if only we adopt the reading *depeynt for dereynt*, which the MS. itself seems to permit. We may then translate: 'And fire here (earthly fire), as compared to it (*per-to*, i. e. to *purgatories fere*, l. 28), is no more than painted fire.' This suits the context, and is, moreover, corroborated by the following verses of a poem on 'Hell, Purgatory, etc.' ('Library of E. E. Writers,' ed. Horstmann, vol. ii. p. 37, ll. 97-100):

*For as fire is hatter everynchore  
pen is a fire paynted on a wove,  
Right so þo fire is hatter þore  
pen is þo fire here þat we knowe.*

The poet is speaking here of the fire of Hell. But a similar idea concerning the fire of Purgatory is expressed by Petr. Lombard. (Migne, 192, 893) thus: "Hic autem ignis, etsi aeternus non sit, miro tamen modo gravis est: excellit enim omnem poenam quam unquam passus sit aliquis in hac vita." Cp. also v. 161 ff. of the said poem on 'Hell, Purgatory, etc.'—For *to* in the sense of 'compared to, in comparison with,' see Mätzner, 'Gramm.' II. 311; Einenkel, 'Streifzüge,' p. 213. I add a few more examples. 'Ayenbite,' p. 162: *Hi ȳzēþ of oþer half þet þer ne is no tresor þet moze by worþ to godes loue . . . , no blisse of þe ȳordle þet by worþ to þe blisse of klene inȳt.* Ibid. p. 179: *ȳorzoþe hit ne is bote ssed, al þet me do of penonce ine þisse ȳordle, to þe zȳþe of þe pine of helle, oþer of purgatorie* (Note here the resemblance to what Petr. Lombard. says in the passage quoted above). 'Library of E. E. Writers,' ed. Horstmann, vol. i. p. 33: *Wha so has it (viz. þis maner of sang,) hȳn thȳnk al þe sang and þe mynstralecy of erth noȳht but sorow and waa þar-til.* Two other examples occur in vol. ii. p. 38, v. 167, and p. 39, v. 260.

99/43. *For pond oþer for peny* (MS. *peyme*), cp. 'Poema morale' (MS. T.) 300:

*Ne sullen [hie] nafre cunen út for peni ne for punde.*

Chaucer, Canon's Yeoman's Prologue, v. 153-4:

*For neuer her-after wol I with him mete  
For peny ne for pound, I ȳow bi-hete.*

'Ayenbite,' p. 1: *Ne sölle by draze to þe grond: Vor peny, ȳor Mark, ne for pond.*

99/44. *changede hys blye*, changed colour. *blye* is, of course, the same word as Mn.E. *blee*. It is the regular M.Kt. representative of O.E. *blīo*. The N. E. D. seems to treat *bly* as a separate word (earliest quotation *a.* 1615): 'perh. a variant of *blee*, though the phonetic relation is not clear.' But the relation of *bly(e)* to *blee* is exactly the same as that of *gly(e)* to *glee*; *ȳry* to *free*, *zy* to *see*, etc.

100/50. *spreþ* [: *deþ*]. No other instance is known of the occurrence of *spreþ*. The form *spreþe* given in Kluge's 'Etymol. Wörterbuch der deutschen Sprache,' and in Stratm.-Bradley, where it is connected with Germ. *spröde*, is unauthorized; though *spreþe* [: *after þy deþe*] would be a possible rhyme, if any alteration of the reading of the MS. were necessary. The meaning of *spreþ* here may really be 'fragile,' in its figurative sense of 'liable to err, or fall into sin.'

100/51-54. *wondy* (imperat. *wonde*, l. 53) is O.E. *wondian*, here used as a transit. verb. Another instance of the same construction is found 34/939: *wondr none schame*, where *wonde* means 'fear, shun, shrink

from.' The usual construction with *for* occurs 14/364: *for deþe [he] nele nauzt woude*.

The passage here, literally translated, runs: 'Unless thou wilt shun, man, the torment after thy death, shun (or shrink from) the sorrow that is here following after thy sin.' This is a curious advice, if it is meant seriously. Moreover, it seems to me contradictory to what follows immediately in ll. 55-6:

*And zet þe tyt þe lasse fer,  
Whanne þe falþ to be dead.*

*þe lasse fer* means 'the fire of Purgatory,' destined for him who does not shrink from the sorrow, that is, the remorse or repentance which we feel when we realize the consequences of our wrong-doing (see 98/13-16, 99/41-46), and which may be sufficient to save man from hell (see 99/25-28). The advice which the poet intended to give may, therefore, be supposed to have been this—that we shall not be loath to taste the sorrow for our sins here, unless we choose to experience the torments of hell after death; and this sense, I think, is easily obtained by substituting *nondy, uonde* (O.E. *fondian*) for *wondy, woude*, as I have suggested in the footnote to the text. Cp. the spelling *ulessche* for *ulessche*, 56/1583.

100/59. *menezy*, O.E. *mymezian* (remind), urge, prompt, incite.

101/75. *by-lymeþ*, entangles (as with bird-lime), ensnares. The earliest instance of *belime* given in the N. E. D. is of date 1555.

101/78. *hou þe senne syt*, what the state or condition of sin is. Cp. 133/91 ff.:

*Nou þou sixte wel hou hyt syt,  
þys ylke myzte and eke þys wyt,  
In oure boke:  
þe mytte þys fader of oure crede, etc.*

I subjoin a few other examples of a particular use of the verb *sitte* in Shoreham:—42/1191-94: *þe lecherye syzt (sit) in lenden of þe manne . . . inne nauæle of þe wymmanne*; 107/249: *Prede syzt vnder ragge*; 77/2201-2: *þer a (Christ) set Ryzt atte þys pynnyng-stake*; 137/204: *god . . . þat syt so heze*; 139/286-7: *Ine þe gynnyng of holy wryt, Hou he hyt made, ryzt þer hyt syzt*; 122/215: *Ine ryzte soþe hyt moste sitte þet, etc.*—*Al*, in the combination *Al hou*, is probably a mere emphasizing adjunct to the particle *hou*, though it might be regarded as a complement of the preceding *þe*. Another instance occurs 84/143-4:

*For-bere wepyng ne myzt hy  
þat seze al hou þou weptyst.*

Of similar combinations, where *al* is joined to particles or prepositions, Shoreham uses: *Al so*, *al to*, *al ase* (139/284, 150/600, 160/884, 887); *al þaȝ*, *al what* = till (76/2171, 124/293, 155/739); *al for þan* (131/38, 151/632); *al for þat* (153/698); *al fram* (124/292); *al ine* (121/201); *al in to* (94/258).

101/85-88. The first two lines present no difficulty. *swelþ* may be 3. sing. ind. pres. either of *swele* (O.E. *swelan*, to inflame), or of *swelle* (O.E. *swellan*, to swell). *steng* cannot be anything but Mn.E. O.E. *sting*. The spelling is probably due to the scribe. We may then translate: 'The wound inflames (or swells) and aches as does the serpent's sting.' The sense of the following lines, 87-8, is obscure. They seem to be hopelessly corrupt, and I see no way of restoring the original reading.

101/92. *þorȝ-souzt*, searched through. Cp. Rob. Glouc. 151, 11: *þe poyson þe reynes so þorȝsouzte*. 'Pety Job' ('Library of E. E. Writers,' ed. Horstmann, vol. ii.), v. 30: *For synne hath so oure soule thorow-sought*.

101/94. *slakþ* I take to be 3. sing. ind. pres. of *slage*, to slay. Cp.

'Ayenb.' p. 61: *an þæt uenim slaþ þri in one stroke*. For the parallel forms *slakþ*, *slaþ*, cp. *zykþ*, *zyþ*; *wrikþ*, *wriþ*.

101/100. Literally: 'As kind runs off in man.' This means: 'As the human race is propagated in every single man.'

102/103. *þat* has to be supplied from the preceding line.

102/104. 'Baptism breaks, puts an end to, that strife.' The sinful man is at strife with God. But we must not, perhaps, stretch the sense of *stryf* here too far.

102/110. *þe route of fenym*, the course, the way which the poison takes.

102/115. *by-gan*, brought into existence, created.

102/116. *coul* = *col*, cold, comfortless; see N. E. D. s. v. *cool*, a. 3 b.

102/117. *let* has probably to be altered into *ledde*, pret., to make it agree with the other preterites in the sentence.

102/121. *velþe* seems to be the mutated 3. sing. ind. pres. of *falle*, impers., to be fitting, proper, right. Shoreham has a few instances of mutated forms: *fleuþ*, *kneuþ*, *stent*. But the regular form of *falle* (*ualle*) in Shoreham, as well as in 'Ayenbite,' is *falþ* (*ualþ*). Is *velþe* perhaps an error for *helþþ*? See 103/129, 139.—to *clpye* *aþen* must mean here 'to call or cry out against, to remonstrate.'

102/123. In order to get a rhyme with *aþen* we shall have to alter *won* into *wen*. But what is *wen*? O.E. *wēn*? We should then have to translate: 'To reproach to God our weening belongs nowise to us,' which seems to mean that it is not for us to reproach God with having created us, and then coolly led us into mischief, as we foolishly think (see the two preceding stanzas). Supposing *oure wen* to imply so much, the expression, *God to atwyte oure wen* is still very awkward. Or can *wen* here mean 'woe, misery'? Cp. 104/158: *Ne at-wyt hym nauzt þy who* (= *wo*). It is possible, indeed, that in our passage we may have to start from the MS. reading *won*, which may be miswritten for *wo* (the scribe having anticipated the following *n*); in this case the corruption lies in the rhyme-word *aþen*, l. 121.

102/125 ff. See Rom. ix. 20; Isaiah xlv. 9.—*brokke*, 103/131, speak querulously, murmur; see N. E. D.—*lompet*, 103/134, loam-pit.—*nezt*, l. 136, = *net*, O.E. *nytt*.

103/145. Observe here the different constructions of *wel* and *wo*. It should be remarked, however, that *þe* may as well be a weakened form of *þou*, instances of which are found in Shoreham, and very frequently in 'Ayenbite.'

103/146. *tel nauzt lyzte of*, esteem not lightly; cp. 91/167.

103/149. *scheawef*, shows itself.

104/165-6. See James iv. 6: "Deus superbis resistit, humilibus autem dat gratiam."

104/167. I do not know what *to libbe amang þe louden* means. If we adopt the emendation I have proposed in the footnote, *amang þe alouden* (from O.Fr. *alouer*), 'among the approved,' we get the required contrast to l. 168: 'when others are disgraced (or confounded).'

104/172. *þorþ hys oþene gale* is quoted in the N. E. D. under *gale*, sb. 2, 'singing, a song, merriment, mirth.' But I doubt if this is the sense which the context would lead us to expect. Should *gale* be miswritten for *wale*, choice, option?

104/177. *ones* seems to stand for *onnesse*, oneness, as we may infer from the following line: *Ac hys ischyf* (for *bi-schyf*? included) in *þry*. Or ought we to read: *þys manere senne nauzt one nys*?

105/183. *skere*, O.N. *skær*, clear, pure. Cp. 'Castel of Love' ('Minor



Poems of the Vernon MS.' I. p. 384), l. 1142: *To maken vs of sunne al quit and skere*. For the spelling cp. *sekele*, 130/20; *sekyte*, 105/197.

105/186. *þe þoʒtes þat he kakþe*, the thoughts that he 'catches,' conceives. *kakþ*, or *kakþe*, in the spelling of the scribe, I take to be 3. sing. indic. pres. of *cacche*. Rob. Glouc. (Cotton MS.) has *cacþ*, v. 664. *kekþ*, as I have proposed to write in order to get a tolerable ryme with *spekeþ* (phonet. *spekþ*), stands in the same relation to *kakþ* as *kecche* stands to *cacche*. The infin. does not occur in Shoreham, but the other verbal forms used by him presuppose the infin. *cacche*.

105/193. *So as = so þat*. There is no other instance of the consecutive use of the particle *as* to be found in Shoreham. Besides, *men*, looks like a repetition from the preceding line. Ought we perhaps to read: *So þat hy beþ, ase we y-seeþ*, etc.?

In the following stanzas the poet touches upon a topic familiar with ecclesiastical writers of the Middle Ages, viz. the "*Conflictus virtutum et vitiūrum*," the spiritual warfare between the virtues and vices.

106/207. *þe schreawes*, the vices, opposed to *þeawes*, virtues. *schreawes* is here used as an abstract noun; cp. *kneades* in 'Ayenb.' 17, 26, 52, 152.

106/213-14. Cp. 'Library of E. E. Writers,' ed. Horstmann, vol. i. p. 122: *ffor als vertus ar of god. right sa are vices of þe feende, and þarfor if vices festyne rotes in our hertis, sothly whilke tyme þe feend comnes þat es þaire prince, þai gif sted to hym as to þaire aghen lorde, & lediþ hym to þe saule as to his aghene possessione*.

106/215-16. *For wyse = for wysse*, for certain, certainly.—*alle kenne* I take to represent O.E. *ealra cynna*, and *amys* to be plur. of *amy*, O.Fr. *ami*, friend. The fiend is chieftain of sin, and arrays his friends of all sorts (cp. ll. 201-2).

106/218. *beeþ*, O.E. *bēaþ*, diadem, crown.

106/220. *em-heþ*, even-high, of equal rank.

106/223. *whevelen*, wheels, O.E. *hweonol*, *hweoʒol*, M.Kt. 'Ayenb.' *hweʒel*.—*linses*, linchpins.

106/225-6. 'All that is here goes by heptads' (this is why there are seven deadly sins). A similar notion with regard to the seven commandments of the second table is expressed by Hugo de S. Victore (Migne, 175, 660): "*In secunda tabula septem sunt praecepta, quia in praesenti vita tantum (quae septem dierum circulo volvitur) officia humanitatis proximo exhibentur*." Cp. also Wulfstan, ed. Napier, p. 214: *ælces mannes tima bið geendod binnan seofon daga fyrste*.

106/229. *þat se uene* cannot possibly mean 'those seven'; the use of the sing. demonstr. with plur. numerals cannot be proved for Shoreham. The casting out of seven devils from Mary Magdalene is related in Luke viii. 2.

107/232. *wēyþ* need not be altered; it answers to O.E. *wāʒan*, Kt. Gl. *wēʒan*, mentiri, fallere.

107/235. *onlede* is entered in Stratmann-Bradley under *unleod*, foreign people, which it cannot possibly mean. I connect it with O.E. *unlāde*, poor, miserable, wretched (in a moral sense); cp. *lestes on-lede*, 22/588. Here it means the vices.

107/239. The sense of the phrase is: 'the foulest thing of all that is foul.' *myc* is O.E. *miz*, muck, dung.

107/243. *in boures*, see Zupitza's note to 'Guy of Warw.' (2nd version), v. 2674.

107/248. What is *swyþ* [: *lyþe*, lies]? O.E. *swiþan* is out of the question here. Is it perhaps an error for *scryþ*, from O.N. *skrīða*, to glide, creep, crawl?

107/249-52. Here is another puzzle. The ryme-words are sadly corrupt. What I have got to offer in the way of emendation are only guesses. Starting from *sytt*, which in the spelling of the scribe means *sytt*, sits; and supposing *balgh* to be a blunder for *bald*, we are reminded of a similar connection of *sitte* with the predicat. complement *bald*, 120/169-70:

*Do he was bote twelf wynter ald,  
And heȝ ine þe temple he seat wel bald.*

The unintelligible *cobel* may possibly be miswritten for *noble*. l. 251 is all right. In l. 252 we shall have to substitute for *ȝaldep* another word ryming with *bald*. There is no great choice. *ald*, which might be suggested by *ȝaldep*, would hardly do. Perhaps *chald*? 'cold, chilling looks or demeanour,' makes good sense here. The whole passage thus conjecturally emended runs:

*Prede sytt vnder ragge  
Wel noble and wel bald;  
Þat keþeþ wordes bragge  
And countenances chald.*

108/263-64. The sense of these lines is obscure. I should propose to read:

*Wo ist þat be [wip-]nome schel,  
And gabbe (or clappe) nauȝt aȝeyn?*

This may be translated: 'Who is that shall be reproved, and not prate (rattle, clamour) against?' *clappe aȝen* occurs, 131/22: *Aȝen hy clappeþ þys and þat*. In support of the proposed emendation we may quote the following passage from 'Ayenb.' p. 22: *Vor þe proude oueruenere, yef me him wiþnimþ, he him defendeþ; yef me him chasteþ, he is wroþ.*

108/265. *gollich* (MS. *godlich*), wanton, proud, O.E. *gāllīc*.

108/268. *at heȝ hyt nome*, took it (at) high, took pride in it. The phrase is not recorded elsewhere.

108/273-4. The contextual meaning of the phrase *heȝþe drazē toward* . . . appears to be: 'to assume (an air of) haughtiness, insolence towards' . . . This is an earlier instance of the use of *heȝþe* in the sense of 'haughtiness, insolence, overweening' than those recorded in the N. E. D. under *Height*, 9.—*Toward hys þat wes*, towards him that was his. Cp. *þe disciples þat were his*, 79/15; *wyþ hym al-so þat beþ hys*, 148/530; *Noper adam ne non of hys*, 157/802. For the position of the relative see 25/676-7, 134/113, 143/400. See also Mätzner, Gr. III.<sup>2</sup> 599.

108/286. *wole* is probably miswritten for *uoule* (*þe foule prede*, 107/244, 246). Ought we not to read *þe uoule prede* for *He wole prede*?

109/289. *a-fayty (hym of)*, restrain himself from; cf. 'P. Plowm.' B. xiv. 296.

109/293. For the phrase *lete to nope*, see note to 64/1799.

109/297 ff. Cp. Chaucer, 'The Persones Tale' (Skeat, 593, § 26): *Now been ther two maners of Pryde; that oon of hem is withinne the herte of man, and that other is withoute . . . But natheles, that oon of thise speeces of pryde is signe of that other . . . And this is in manye thinges: as in speche and contenance, and in outrageous array of clothing.—kebbynge*, l. 299, braggings; the verb occurs 108/287.—*aperte*, pert, bold, insolent.—*wedyngge*, 109/300, I take to be meant for *wedyngge*, which I connect with O.E. *gewædian*, to dress.—The reading *manyable* of the MS. I have unhesitatingly altered into *many a bly*, many a colour or aspect; see note to 99/44.

109/303. *stent* (for *stend*) I take to be pa. ppl. of *stene*, O.E. *stiēnan*, in the sense of 'to adorn with precious stones'; cp. *āstiēned* in Bosworth-Toller. The alteration of *say* into *gay* is perhaps not absolutely neces-

sary, though *gay* is a fit attribute to *atyf*. The parson in Chaucer's tale (Skeat, 593) has a good deal to say about the *sinful costlewe array of clothinge*; and so has the author of the *dispitoun bitwene a god man and þe deuel* ('Minor Poems of Vernon MS.,' I. p. 335, v. 265 ff.).

109/308. *wayn*, gain.

110/323. *herte*, to hurt.

110/327. *plecches*, spots, stains? Cp. *platch* (Dialect of Banffshire; see Skeat, 'Etymol. Dict.' s. v. *Patch*), from O.E. *plæcce*, variant of *platea* (L. *platea*)?

110/330. *itelde*, from O.E. *tēlan*, to censure, accuse. It rymes with *andld*, from O.E. *onēlan*, to inflame.—*brethe*, l. 331, O.N. *bræði*, ire, rage.

110/336. *clenche aȝen*, "obgarrire"; see N. E. D. s. v. *clench*, v.<sup>2</sup>

110/338. There can be no doubt, I think, that the unintelligible *megrete* of the MS. was meant for *in egrete*, though *egrete* is not recorded in the dictionaries. It answers, however, to O.Fr. *aigrete*, and signifies 'acerbity, irritability, fierceness.'

111/345-48. *Coveytyse*, which is but another side of *avarice*, is often compared to dropsy. I quote only the following passage from Rhabanus Maurus (Migne, 112, 1245): "Avaritia enim, quam Graeci philargyriam vocant, nimia est cupiditas divitiarum acquirendi vel tenendi. Quae pestis inexplēbilis est, et hydropi morbo simulatur et comparatur. Sicut enim hydropicus, quanto plus bibit, tanto plus sitiit, sic et avarus, quanto majorem pecuniam acquirit, tanto majorem habere appetit, et dum modus ei non est in habendo, modus illi non desiderando." See also p. 1365, 1375, et passim.

Shoreham does not seem to have worked out the comparison. But the sense of the next two lines is not quite clear. If *besy*, l. 348, means 'busy, eager, anxious,' and *hys* stands for *hy* (i. e. *coveytyse*) is, the question is, 'eager for what, or what to do?' We expect something like 'eager to acquire or hoard up *al þat hys an erþe*.' May we write *To horde* (*hordy*) instead of *To hyre*? Or is the error rather to be sought for in *besy*?

111/349-52. Here is another nut to crack. What I guess to be the meaning of the stanza is this: 'Covetousness drives those who have it away from God, and besets man's heart, and so it gets the name of Idolatry.' This, I think, can be made out from the words of the scribe, corrupted as they are.—*hou*, l. 349, might be miswritten for *huo*, who.—*uerkþ* I should take to be an error for *wrekþ*, rather than 3rd sing. ind. pres. of *uerke* (*uerky*), O.E. *fercian*, which in M.Kt. would regularly appear in the uncontracted form *uerkeþ*.—*wrekþ* I take to mean here 'drives away (estranges).' For the survival of this older sense in M.E. see the instances from 'Aenb.' and 'Greg.' in Stratmann-Bradley.—The ryme-word to *wrekþ* might originally have been *kekþ*, from *kecche* (see note to 105/186), as suggested by the writing *keȝt* of the MS. *y=hy*, referring to *coveytyse*. For the phrase 'to catch a name' see N. E. D. under *catch*, v. 29. The words *fram gode* are evidently misplaced here. They belong to *wrekþ*, and ought probably to be put in before *hy* in l. 349, thus:

*And huο hy habbeþ fram gode hy wrekþ.*

But then there would be a stress syllable wanting in the corresponding line which I do not know how to supply. *Seruiſe of mameȝet*, l. 352, is idol-worship, idolatry. Cp. Chaucer, 'Pers. T.' (Skeat, 618, § 64): *What difference is bitwixe an ydolastre and an avaricious man, but that an ydolastre peradventure hath but o mauȝmet or two, and the avaricious man hath manyȝe? for certes, every florin in his cofre is his mauȝmet.*

111/357. *ȝeskyȝne* is probably misspelt from *ȝessyȝne*, i. e. *ȝessyȝne*, *ȝissyȝne*, *ȝilſyȝne*, O.E. *ȝilſyȝne*.

112/381–84. Cp. 95/273–76:

*Her hys for-bode glotenyē,  
So ich þe by-hote;  
For hyt noryssep lecherye,  
Ase fer þe brondes hote.*

This supports the emendation of ll. 383–4 suggested in the footnote.

112/385. *glotonyes foure*, cp. 'Cursor Mundi,' l. 27900 ff.

*And men may find ful rely  
Fourkins maners of glotony,  
Ane es byffortime for to ette,  
Anoper to sit ouerlang at mete,  
Þe thirð to 3erne metes dayntynely,  
Þe firth to ette ouer gredyly.*

'Ayenb.,' p. 51, mentions five kinds of gluttony; so does the 'Tractatus de Ordine Vitae' (Migne, 184, 578). Hugo de St. Victore (Migne, 176, 893) speaks of three kinds.

113/401. *By-feld*, befouled.—I have thought it necessary to change the reading *sleaupe* of the MS. into *slepe*. The emendation has been suggested by the ryme as well as by the sense of the passage, which evidently contains an allusion to pollution in sleep as caused by gluttony. See Chaucer, 'Pers. T.' (Skeat, 630/913 ff.): *Another sinne apperteneth to lecherie, that comth in slepinge—and this sinne men clepen pollucioun, that comth in foure maners—som-tyme for surfeit of mete and drinke. And somtyme of vileyns thoughtes that been enclosed in mannes minde whan he goth to slepe, which may nat been withoute sinne.*

113/403–4. The sense seems to be that gluttony often makes man retain (*kepe*) in sleep what he thinks when he is awake,—viz. those *vileyns thoughtes that been enclosed in mannes minde whan he goth to slepe*, which, as Chaucer's parson says, are among the causes of pollution.—Instead of *moni kepe* we should probably write *man i-kepe*, or omit *man* altogether.

Stanza 102 is hopelessly corrupt. What the poet may possibly have meant to say we can only guess from the remark of Chaucer's parson, that pollution caused by surfeit and foul thoughts enclosed in man's mind when he goes to sleep *may nat been withoute sinne. For which men moste kepen hem wysely, or elles may men sinnen ful greuously.*

115/1. *syngeþ and redeþ*. That *rede*, especially when connected with *singe*, may mean 'to tell' has been shown by Zupitza, note to l. 313 of the Romance of 'Guy of Warwick,' 15th century version. Cf. O.E. *sinzan ond seczan* (Sievers, 'Altenglische Metrik,' § 5, 3). Still I believe that even in connection with *singe* it may be understood in its usual sense of 'to read;' cp., for instance, the following passage from Hugo de St. Victore's 'Sermo in Assumptione B. Mariae Virginis' (Migne, 177, 1024):—"Inter caetera, dilectissimi, gloriosa miracula quae in Assumptione beatissimae virginis Mariae *legendo vel canendo* ad ipsius laudem saeculis omnibus attollendam et recolendam *recitamus*, purpuream ut violam ipsam esse cantare solemus."

115/4. *spekeþ wyð, tonge*; cp. Zupitza, note to l. 367 of 'Guy of Warw.,' 15th cent. vers.

115/12. Cp. 'Minor Poems of the Vernon MS.,' l. p. 125:

*Is mony an hundred 3er a-gone  
Þou hast ben, lady, queen þyn one  
Of heuene, erþe and helle.*

115/21. *mede* here means the Virgin's glory in heaven, her heavenly reward; see Mätzner's note to the passage, Spp. I. 260.

115/23. *y-helde* = *y-healde*, holden, bound to; not, as Mätzner explains it, 'inclined' (from O.E. *hyldan*, *heldan*).

116/31. *dygne of take* yields no sense. Mätzner's conjecture of *lake* (from O.E. *læc*, gift, offering) is impossible in Shoreham's dialect. As to my own guess, I feel by no means confident that *op-take*, assumed (into heaven), is the true original reading. What might seem questionable, however, is rather the fitness of the sense than the form of the word. For similar verbal compounds with unstressed *up* we may compare: *op-helde*, 24/665; *op 3elde*, 83/114: cp. also *out-crónde*, *out-dryne*, *out-sende*.

116/47. *wone* [: *sone*] is O.E. *wuna*, habit, custom, usage. See also 134/126, 137, 157/798. 160/890, where the same rhyme occurs; and cp. 'Minor Poems of the Vernon MS.,' I. p. 50:

*Heil donhtur of þe sone,  
Modur of þe getere,  
Hanyng child azeynes old wone  
Opur elles comuyn manere,—*

which translates the Latin verses:

"Ave nati filia, parens genitoris,  
Praeter modum generans consueti moris."

Shakespeare employs the noun *use* in exactly the same sense; see Schmidt's Glossary.

116/48. Supply *passeþ* from the preceding line. The meaning is:—  
'it goes beyond man's report, exceeds all speech.'

117/53. *wyþ-oute mysse*, an expletive phrase of assertion = 'without failure (cp. *wyþoute faile*), unquestionably, certainly.' It occurs also 130/10; 148/554. See also Glossary to Kölbing's edition of 'Arthur and Merlin' (Altengl. Biblioth. IV.) s. v. *mys*.

117/56. *Dys awys*, this view, opinion, notion.

117/60. *of þe stoure*, of the four main streams. *stour* = O.N. *stórr*.

117/63. *ine nouw maner(e)* refers to l. 49: *Four manere ioyen hy helde* here. Mätzner's emendation *noue*, new, of the MS. reading *nout*, is inconsistent with Shoreham's dialect.

117/77. *aget* is derived in N.E.D. from O.E. *agetan*, pa. pple. *agetel* (f. *a + get*), to get hold of, seize. But there is no O.E. verb *getan*, *gette*, *geted*; the root vowel must be long (*gētan*), as Sievers has shown, Beitr. x. 313, and the meaning in all the passages where it occurs seems to be, 'to hurt, kill;' so also in the quotation from the O.E. Chron. in the Dict. —Mätzner's conjecture *weloget* is equally untenable. I should suggest that we may read *areet*, from O.E. *arētan*, 'to comfort, cheer, delight,' if it could be proved that the O.E. verb survived anywhere in M.E.

119/112. Apart from the necessity of correcting the defective metre of the line, a word is wanted here to which the following *þer-inne* relates; and as the passage contains a reference to the legend of the unicorn, I believe that the word to be supplied can only be *barne*. In the 'Appendix ad Hugonis Opera dogmatica' (Migne, 177, 59) the legend, after the Physiologus, is told thus: "Puellam virginemque speciosam ducunt in locum illum ubi moratur, et dimittunt eam solam. Cum autem viderit illud, aperit sinum suum; quo viso, omni ferocitate deposita, caput suum in gremium eius deponit, et sic dormiens deprehenditur ab insidiatoribus (*Of hyre barne hyt was god game*), et exhibetur in palatio regis."—Another version says that the virgin is to be placed in the wood where the unicorn lives, with her breasts demuded, which the animal kisses before it falls asleep in her lap. This is referred to by Shoreham on 129/63–66.

119/115. *ycore*, chosen, elect. It is perhaps better connected with

*hyre* than with *ioye*. Elsewhere Shoreham has only the form *ychose*, which is also the usual one in 'Ayenbite.'

119/120. *dyzte* is generally a transitive or reflexive verb. The reflexive pronoun may be omitted; see Zupitza's note to l. 4350 of the Romance of 'Guy of Warwick,' 15th cent. vers. But I do not think that 'to prepare or make herself ready' suits the context. Mätzner proposes *schal . . . be dyzte*, which he translates: 'shall be treated, honoured.' His emendation, however, seems to me objectionable. If we were to adopt it we should get a quite unusual form of the pa. pple., with a sounded final *e* in the singul., the tail-verses in this poem having, as a rule, feminine rymes. I have, therefore, suggested that we may supply *hyt* as object of the infin. *dyzte*. The meaning then is:—'And so shall there never more woman with child manage (or do) it'—i. e. manage to bear her child *wyþ-oute sorze*, *wyþ-oute sore*.

119/125. Cf. also p. 129/73-76. For this favourite comparison of the immaculate conception and birth of Christ with the sunbeam passing through the glass, see the instances collected by Napier in the 'History of the Holy Rood-tree,' etc. (E. E. T. S. 1894), p. 82-83.

119/126. Instead of omitting *on*, as Mätzner proposed, we might also read:—*Wyþ-uten on openyng*, without a single opening.

119/138. *verden* belongs of course to O.E. *fierd* (*ferd*), not, as Mätzner thinks it possible, to O.E. *weorod*.

120/142. *glorye of hyre is fol a-boue* seems to mean: 'the glory of her is full (complete, perfect) above (in heaven).' But there is probably something wrong here. From what is said in l. 143 we may guess that the poet meant to paraphrase the angels' song: "Gloria in altissimis Deo, et in terra pax hominibus."

120/144. *in place*, a mere expletive; see Zupitza's note to l. 174 of the Romance of 'Athelston,' in Eng. Stud. xiii. 367.

120/159. The reading *uerre* of the MS. had perhaps better be altered into *a verre*.

121/196. *isize* is of course infin.; it stands for *isy*.

121/197. If we retain *and* we must take it in an amplificative sense; see N.E.D. s. v. *And*, conj. 9.

121/200. For this redundant use of *and* see Mätzner's note to the passage, Sprr. I. 263.

122/202. The MS. has *Al þa*, which Mätzner takes to be the tempor. part. *þa* combined with emphasizing *all*. *erthe shok* he considers to be a compound, meaning 'earthquake.' But *shok* [: *toke*] has a long *ō*, and can therefore only be the pret. of *shakon*.

122/214. The line evidently contains a parenthetical interpretation of the foregoing words "*Dominus tecum*." The emendation *god es* (= *is*) *mytte* (i. e. *myd þe*) of the MS. reading *godes mytte* is therefore obvious.

In the next line Mätzner, who seems to take *mytte* for the subst. 'night,' alters *sitte* into *fitte*, i. e. *fizte*, fight; but he does not say how we are to translate the passage.—*sitte ine ryzte soþe* means, 'to rest, be grounded, on perfect truth.' For the different meanings of the verb *sitte* in Shoreham see note to 101/78.

122/223. *O þat hy were blyþe*; cf. Horstmann, 'Library of Early English Writers,' vol. i. 345: *whan Adam sauþ hym comen, lord, þat he was glade!*; vol. ii. 360: *lord, þat þe was wo bigon in þat ilke tyde!* See also Mätzner, 'Gramm.' II. 430.

*here*, unless it be Mn.E. 'here,' has to be omitted, the object of the verb *sezen* being the relative clause in l. 225, *þet hy yseye er in pygnye* (in pain), i. e. Christ.

122/229. 'And so (as Mary had seen him) saw him Peter, and afterwards they (the disciples) all.' Mätzner's conjecture *hygedede* (properly *hygedede*) *hyne*, 'hied him, ran,' would imply an allusion to the running of Peter and John to the sepulchre (John xx. 3, 4). But there can be no such allusion here, as *sepenes hy alle* shows.

123/235. *in þet cas*, used as an expletive; see Zupitza, 'Athelston,' note to l. 432, 'Eng. Stud.' xiii. 389.

123/236. Ought we not to omit *me*?

123/242-3. 'All the joys, sensual or mental, that can be named.'

123/245. *wat*, till, generally combined with *al* (*al wat*, *al huet*), is not unfrequent in Shoreham and in 'Ayenbite.'

123/257. *agredy*, according to Mätzner and the N.E.D. (s. v. *agraith*), is here used intransitively, 'to prepare, make herself ready.' But then we should rather expect *For* instead of *At* in l. 258. Ought we not, perhaps, to read: *to agredy þat scholde worþy by*, or *worþy* (infin., O.E. *weorþian*) *hy*? Cf. l. 260, *to agredy hyre looþ*.

124/266. *te* (O.E. *tēon*), go.

124/274-76. *For te trye manne dede*, to try men's deeds. Mätzner's interpretation rests on the reading *crye* for *trye*.

124/284. *toup*, above; it occurs in 'Ayenb.' in the form *toppe* (*to + oppe*, O.E. *uppan*).—The subject nominative *hy* can be supplied from the oblique case *hyre* in l. 283, or *hys* = *hy ys*.

124/289. *lok-sunday*, Whitsunday. The plur. *lokes* is found in three passages of the 'Ayenbite' (p. 143, 163, 213), where it renders O.Fr. *Penthecoste*. An explanation of this peculiar expression is given by J. M. Manly in 'Studies and Notes in Philology and Literature,' published under the direction of the Modern Language Departments of Harvard University, Boston, 1892, pp. 88-108. He shows that med.L. *clausum Paschae* (O.Fr. *la close pasque*, plur. *pasques closes*), and *clausum Pentecostes* were common designations of the respective festivals, and considers *lok*, plur. *lokes* (from O.E. *loc*), as literal translations of O.Fr. *close*, plur. *closes*.—Concerning Mary's joys on Whitsunday, there is a tradition, to which the poet here refers, that she was among the apostles at the effusion of the Holy Ghost. According to Acts i. 12-14, they all returned to Jerusalem after the ascension of Christ, and continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

125/298. *beerde*, bride, O.E. *brȳd*.

125/301. It would perhaps be better to omit *þe*.—Does *figure* here mean 'mode, fashion,' corresponding to Lat. *figura*, which occurs in the sense of *modus*? Or is it = 'mental image, conception'?

125/311. *þroce*, MS. *þroxe*, a reversed spelling, due to the scribe who was accustomed to substitute *w* for *þ*, the regular M.Kt. representative of O.E. guttural *þ*; as, for instance, in *laice*, *saice*, *drawe*, etc.

125/312. *lowceþ*, Kt. *lozeþ*, lowers, lessens. The MS. has *lower* (with a long *r*), which Mätzner alters into *lowerth*. But is that a M.E. word? *lozy* (infin.), *lozeþ*, *glozeal* are found in 'Ayenb.' Shoreham has *loze þe*, humble thyself, 103/154.

125/315. *leye* is pret. plur. of *liggen*, answering to O.E. *lȳgon*, Kt. *lēgon*. Mätzner takes it as a variant of the adj. *loȝ*, low (from \**lōgr*, for *lōgr*). For metrical reasons I have supplied the wanting relat. *þet*, though it is by no means indispensable. There are unsuspicious instances of a line beginning with a stressed syllable; and there are also instances of the omission of the rel. pronoun; 121/184: *Fram þæt tyme he was yþore*; 128/27-8: *þou et þe ȝerd al of aȝm Me dreȝe isȝ sprynggude*.

125/316. *inome*, assumed. Mätzner refers to the use of Lat. "sumere," and to the passage in Shoreham, 133/103: *use hyt hys by-fore y-nome*; cf. also 136/180: *By laue hyt nomeþ*; and 64/1818: *To nomene*.

125/320. *of* is to be connected with the foregoing *þer*; see Mätzner, 'Gramm.' II. 522.

125/322. *ferede* [: *lede*], company; O.E. *gefërræden*, fellowship.

126/325. Note here the use of the common phrase *my leue broþer* as a mere expletive, the poem being addressed to a *soster*.

126/349. It is not necessary to alter *Of* into *O*; see Zupitza's note to § 123 of Koch's 'Gramm.', and to 'Guy of Warwick' (15th cent. vers.), l. 1961.

Page 127. For the figures and epithets of the Virgin employed in the following song (VI.) I refer to Dr. Anselm Salzer, 'Die Sinnbilder und Beiworte Mariens in der deutschen Literatur und lateinischen Hymnenpoesie des Mittelalters, mit Berücksichtigung der patristischen Literatur,' Der XLII. Versammlung deutscher Philologen und Schulmänner gewidmet von dem k. k. Ober-Gymnasium der Benedictiner zu Seitenstetten in Nieder-Österreich.—We may also compare: *A salutacioun to vre lady*, in 'Minor Poems of the Vernon MS.,' vol. i. p. 134.

127/5. *fet*, vat, vessel.

127/6. *mes* (O.Fr. *mes*), mess, dish.

127/22. *calenge*, Northern Fr. form corresponding to central Fr. *challenge*. The N. E. D. quotes this passage from Shoreham under *challenge*, sb. 1. 'An accusation, charge, reproach, objection.' But it seems to me that the context rather requires for *calenge* the sense of 'claim': after the lapse of Adam, the Devil laid his claim upon sinful mankind, from which Mary released us by giving birth to our redeemer.

128/27-8. Cf. Numbers xvii. 8.—Note the omission of the relat. pron. in l. 28.

128/32. Mary is often compared to Gideon's fleece wetted with dew from heaven; see Judges vi. 37, 38; Salzer, p. 41; p. 120, 2. Cp. also 'Analecta Hymnica,' xxxi. No. 134, 4 (p. 135):

"Frondescit Aaron virgula  
Omni carens humore,  
Et vellus madet rore,  
Nec terram tangit stillula,  
Dum virgo sine macula  
Meretur mater fore."

Ibid. No. 139, 1 (p. 139):

"Virgo, thronus Salomonis,  
Virgo, vellus Gedeonis," etc.

'Salut. vre lady,' l. 100: *Heil ful fles of Gedeon*.

128/38. Cp. 'Salut. vre lady,' l. 77: *Heil studefast stuntere of eneri strif*.

128/39. *Olofernes* is dative. It is resumed by the pronoun *hym* in l. 40.

128/40-42. *by-nome* is 2 sing. indic. pret. (phonetically *bynōme*). It rhymes with *come*, l. 42, which must therefore be *cōme*, pret. plur. Hence it follows that *wylle* cannot be the verb. The subst. *wylle*, O.E. *willa*, will, is likewise out of the question. So there remains only *wylle*, O.E. *wiella-e*, *wylla-e*, well, fountain (the non-Kt. forms *wylle*, *wulle*, by the side of Kt. *welle*, occur on p. 117). And this puts us in mind of a very common typical appellation of Mary, who is often called "fons": "fons misericordiae, fons vitae, fons salutis, fons aquarum viventium," etc., with many variations. See Salzer, p. 9, 516, 521; also 'Salut. vre lady,' l. 73: *Heil welle of merci, watur of lyf*.—Looking, however, at the context in



which the two lines occur, we might rather expect them to have some relation to the story of Judith. Now we read in the Book of Judith, cap. vii., that the inhabitants of the besieged town of Bethulia, after the destruction of the aqueduct, resorted to the fountains which were at no great distance from the walls, "ex quibus furtim videbantur haurire aquam, ad refocillandum potius quam ad potandum." Whereupon Holofernes set watches over those fountains, so that the Bethulians for lack of water were driven to the alternative of either perishing with thirst, or surrendering the town and thus being slain by the sword of the enemy. It was by the valiant deed of Judith that their lives were saved.—May not, then, the passage here contain a reference to this biblical report, probably with an implied allusion to Mary as the well of mercy and salvation, the "fons redundans, reos mundans, aquarum viventium, quem qui bibunt non peribunt, sed habent remedium" (St. Anselm, quoted by Salzer, p. 521)?

128/49-52. Ezekiel xlv. 2.

129. 55-6. Daniel ii. 34, 35. 45.

129. 63-66. See note to 119/112. In addition to the passage quoted there from Hugo de St. Victore, I refer to Salzer, p. 44, p. 524.

129/64. *Aleyd* (O.E. *aleczan*), assuaged, appeased. *a cheaste* [: *breste*] can hardly mean anything but 'a chaste one.' The usual form of the word in Shoreham is *chaste*; also *chastete*, *chastite*. The *e*-sound is peculiar. The N.E.D. gives *cheste* from 'Mirr. Our Lady,' 188; *cheste* occurs in 'Ayenb.' 235. See also D. Behrens, 'Beiträge zur Geschichte der franz. Sprache in England' (Franz. Studien, v.), p. 75 f.

129/67 ff. Apocalypse, cap. xii. 1.

129/73 ff. See note to 119/125. Cp. also Salzer, p. 71 ff., where numerous references to M.H.G. and Latin authors are given; and 'Analecta Hymnica,' xxxi. No. 143, 5 (p. 142); *ibid.* No. 146, 31-32 (p. 145).

129/76. *here*? The signification 'bearing, birth,' is certain, but the form is doubtful; cf., however, *bear*, sb. 3, in N.E.D. Perhaps we ought to write:—

*For beryng of þy chyldre.*

130/1. Ps. xliii. 1; lli. 1: "Dixit insipiens in corde suo: Non est Deus."

130/2. *sede*, repeated in l. 4. Kölbing thinks that the repetition can hardly be due to the poet. Perhaps, he says, the first *sede* is to be replaced by *did grede* = 'liess proclamiren' (caused to be proclaimed). But the inappropriateness of such a notion here is obvious. Besides, no emendation is needed. The poet is by no means quite averse to the repetition of the same or a paronymous word, even in rhyme; cf. 17/464, 466: *take* [: *toke*]; 23/618, 620: *takeþ* [: *takeþ*]; 29/800-802: *wyne* [: *wyne*]; 83/108-110: *helle* [: *helle*]; 121/175-6: *childehode* [: *nunhode*]; 134/111, 114: *syngeþ* [: *singeþ*]; 147/499, 500: *hys* [: *hys*], etc.

130/8. *route*, rout, company? The verb *roxe* would suggest *rote*, root; but that makes no rhyme with *doute*.

130/14. *nouȝt for þan*, notwithstanding, nevertheless. 'Ayenb.' *noȝt* *noȝpan*, p. 81, 90, 92. It is a literal translation of O.Fr. *nepourquant*; see Evers, 'Beiträge zur Erklärung und Textkritik von Dan Michel's Ayenbite of Inwyt,' p. 20, 28, 29.—*nouȝt forþi* = nevertheless, is recorded in Stratm.-Bradley; cf. also 'Library of Early English Writers,' ed. Horstmann, vol. i. p. 44, p. 66 (MS. Cambr.; the Rawl. MS. has *never þe latter*).

130/19. *fele* [: *telle*] is an imperfect rhyme. Shoreham generally rhymes *fele* with *skele*, and 143/399 with *wcle*, O.E. *wela*, *weal*, which

shows that the vowel was lengthened. The context, too, seems to me to require some other word than *fēle* to which the following consecutive clause can be attached. The reading *felle*, I think, will meet the demands of both the ryme and the sense. We may translate: 'And many of them, they are so savage, that though one tell them good reason, it avails nothing: they will chatter back this and that,' etc.

*manȝe* . . . *þat bep so felle* contains a reduplication of the subject. The use of the sing. neuter *þat* referring to a noun in the plur. is well known in O.E. and M.E.; cf. also 18/486.

130/21. *ganþ*, avails. There can be no doubt about the meaning. It stands for *gainþ*, *geinþ*; cf. 40/1134: *Hȝt gayneþ ham wel lyte*; 65/1835: *And ine þe veddyng ne gaynet norȝt, þaz*, etc. The spelling *a* for *ai* is rare in Shoreham, though not unfrequent in 'Ayenb.'; see note to 34/961. But what we want here is a form *genþ*, ryming with *menþ*. The Kentish dialect has such forms as *sede* (by the side of *seyde*), *ren*, *rine* (= O.E. *rezn*, *rēn*, *rīznan*, *rīnan*). May we then suppose a similar development of O.N. *geyna* into *gene* (perhaps under the influence of O.E. *-ȝeȝn*, *-ȝēn*; cf. *ȝene*, Owl & Night. 845, quoted in Stratm.-Bradley, s. v. *geinen*, *ȝeinen*)?

131/36. *wyp-oute stryf*, without dispute.

131/38. *al for þan*, for all that, notwithstanding; so also 151/632. Cf. *naȝt for þan*.

131/44. *by al* = O.E. *be eallum* (Bosw.-Toller, s. v. *be*), withal, altogether. As far as I can see, the phrase is not recorded in the dictionaries. —*stȝylle*, at rest, without motion, so that we may walk upon it (*to gonne þrop*, l. 45).

132/63. *Ase ham y-worþe*, as becomes, falls to, them.

132/64. *grendeþ*, set, go down (O.E. *gryndan*).

132/66. *nder forþe*, out from beneath; cf. beneath-forth in N.E.D.

132/71. *be-go*, pa. pple., encompassed.

132/75. *hent* (from O.E. *hentan*), takes. The meaning is: 'every man that listens to reason.'

132/78. *Aboute itrent*, circumvolved.

133/90. *forþe arȝt* (from *areche*, O.E. *aræcan*), issued, brought forth.

133/91. *syt*, see note to 101/78.

133/98. *worþ*, shall be; cf. 141/339.

133/103. *y-nome*; cf. 125/316.

134/113. *Quicunque vult* is the beginning of the Athanasian Creed: "Quicunque vult esse salvus, ante omnia opus est ut teneat catholicam fidem."

134/114. Kölbing's conjecture *þingþ*, for *singeþ*, is unnecessary; see note to 130/2.

134/116. *leyþ* here, like *seyþ* in the preceding line, seems to be used impersonally.

The following passage, ll. 118-20, is a free rendering of the words of the Athanasian Creed: "Filius a Patre solo est, non factus, nec creatus, sed genitus."

134/122. *adrenche*, drown, used figuratively and, if we adopt the reading *þrynne*, intransitively.

134/126. *wone*, see note to 115/23.

134/134. *endeles*: "Immensus Pater, immensus Filius . . ." (Athan. Cr.).

135/147. *wȝue* is evidently an error of the scribe. But it is difficult to find a suitable word in *-we*, with a short *i*, to make it ryme with *dryue*, which is subjunct. pret.—Would *ȝiue* do? although, it should be remembered, the true M.Kt. form of the pa. pple. is *ȝyue*.

135/152. *þare*—*þa* are the corresponding fem. and masc. forms of the pronoun. Cf. 26/718: *By þa weye*; but 83/118: *in þare tyde*; 150/615: *Inne þare crybbe*.

136/172. *þat ich was embe*, that I was about, dealing with. The reference is to 134/109 ff., where the Athanasian Creed was mentioned. Cp. also 157/815.

136/173. *a daye* here seems to mean 'on each day, daily:' cf. 134/109 f.: *oure fay, þat holy cherche nez eche day Wel merye syngeþ*. The N. E. D. quotes from the 'Romans of Partenay' (c. 1500): '*Full moch haue I hurd spokyn of the aday*.'

136/175 ff.: "Spiritus sanctus a Patre et Filio non factus, nec creatus nec genitus, sed procedens, Patri et Filio coaeternus est" (Athan. Cr.).

136/187. *under-gon*, understand; see Zupitza's note to l. 8231 of the Romance of 'Guy of Warwick,' 15th cent. version.

136/190. The conjectured reading *persone*, for *reyson*, is confirmed by the reference to the Athanasian Creed: "Alia est enim persona Patris, alia persona Filii, alia persona Spiritus sancti. Sed Patris et Filii et Spiritus sancti una est divinitas . . ."

137/202. *hyt*, pleonastically repeating the subject *wyt*.

137/206. Kölling's emendation *god* is convincing.

137/207. *Wyþ-oute crye*, beyond dispute, certainly. The N. E. D. has only later instances of the phrase. But on 81/68 it means: 'without complaint.'

137/216. *þe*, weak form of *þou*.

138/229. *Wader*, whether; cf. *wæper*, 151/617; *huader*, 'Ayenbite.'

138/232. *Euerte* = *euere-to* (cf. 135/157: Stratm.-Bradley, s. v. *æfre*), Germ. 'immerzu.' *te* is the weak form of *to*.—*euerte* occurs also 'Ayenb.,' 96; *neuerte*, *ibid.*, 99.

138/236. *to soffry hyt* (= it). We may ask,—To suffer what? In the preceding stanza the poet promised to tell the reason why the eternal existence of the world is to be denied. But he goes on to show that the creation of the world was only a corollary of the qualities of supreme might and wisdom and goodness attributed to God, in consequence of which he could not have suffered the world to be left uncreated (cf. 138/241 ff.). Is this what *to soffry hyt* implies? But then, there would seem to be a slight gap in the context.

138/239. The expression *and wyt ine godhele* reminds us of a similar one in Hugo de St. Victore (Migne, 176, 210, cap. 10): "Duo itaque haec in Creatore pariter erant, bonitas et sapientia, et haec aeterna erant; et alerat simul potestas coaeterna; *et bonitate robuit*, sapientia disposuit, potestate fecit." It is possible that the poet may have had this passage in mind when he wrote *and* (scil. *he*) *wyt[e] ine godhele*, by which he may have meant to translate "et bonitate vult."

138/245. *al-wyt* is a conjecture for the MS. reading *al mytty*, which I have not hesitated to put in the text. The sense certainly requires a word that means 'omniscience.' *al-wyt*, it is true, is not recorded anywhere else, as far as I know; but the adj. *almytty*, omniscient, is found in M. E. (see N. E. D.), and *alwys* is used by Shoreham.

138/253. *any* (MS. *and*) *no*: see 'Anglia,' xxii. 493.

139/268. *aposed*, confronted with objections, questioned.

139/269-70. Cf. Isidorus Hispal. (Migne, 83, 541):—"Non ideo coelum et terram implet Deus, ut contineant eum; sed ut ipsa potius contineantur ab eo."

139/271-76. Petr. Lombard. (Migne, 192, 624):—"Cumque divina natura veraciter et essentialiter sit in omni loco et in omni tempore, non

tamen movetur per loca vel per tempora, nec localis nec temporalis est. Localis non est quia penitus non circumscribitur loco, quia nec ita est in uno loco quod non sit in alio. Neque dimensionem habet, sicut corpus, cui secundum locum assignatur principium, medium et finis . . ." The change of *hy*, l. 271, to *he* is indispensable. *he* refers to God, *hy* (fem.) to the world, which cannot be said to be infinite; cf. 132/70: *Ne may hy nauht þanne be endeles*, etc.

139/273. *Wyþ-oute drede*, without doubt.

140/291. *te-dyht*, divided: "Et fecit Deus firmamentum, divisitque aquas quae erant sub firmamento ab his quae erant super firmamentum" (Genes. i, 7).

140/298 ff.:—"Viditque Deus cuncta quae fecerat, et erant valde bona" (Genes. i. 31).

140/310. *do wrope*, do, act wrathfully. *wrope* is adverb. The sense is: 'God's creature must needs be all sinless by nature. If God himself were the cause of evil, he might justly be blamed (*wyþ-nome*) for a bad one, and might not, therefore, wreak his wrath upon sinners. But (such is not the case; on the contrary) he loathes evil-doings (*schreiwadnesse*, for *schreawednesse*, l. 311, is plur.), and has forbidden them.'

141/316. *apayneþ*, take pains. In l. 317 it is used reflexively: *hym apayneþ*, troubles himself.

Now follows an ingenious disquisition on the origin and final cause of evil, and the reason why God suffers it. The poet's handling of a subject so difficult is very skilful, and well calculated to bring it home to the understanding of simple-minded readers. For many particulars he has drawn on the common stock of arguments. But his conception of the necessity of evil for the perfection of heavenly bliss is quite singular, so far as I have been able to discover. It seems, however, to be traceable to Origenes, who in several passages of his works exhibits a similar view; e.g. 'In Genesim Homilia' i. 10 (Migne, 'Patres Graeci,' 12, 153): "Ipsius sanctis bona sunt ea quae illis adversantur, quia vincere ea possunt, et cum ea vicerint, maioris gloriae efficiuntur apud Deum.—Et Apostolus dicit (2 Tim. ii. 5), quia nemo coronatur, nisi qui legitime certaverit. Et revera quomodo erit certamen, si non fuerit qui resistat?" But see especially 'In Numeros Homilia' xiv. 2 (Migne, P. G. 12, 677 ff.): "Malitiam Deus non fecit; tamen cum aliis inventam possit prohibere, non prohibet, sed cum ipsis a quibus habetur utitur ea ad necessarias causas. Per ipsos enim in quibus est malitia claros et probatos efficit eos qui ad virtutum gloriam tendunt. Nam si perimeretur malitia, non esset utique qui contraret virtutibus. Virtus autem non habens aliquid contrarium, non claresceret, nec splendidior et examinatio fieret. Non probata vero nec examinata virtus nec virtus est." He then goes on to show by examples from the Old and New Testament how evil may by God's disposition be productive of good, and continues thus: "Simili ergo modo et de ipso diabolo ponamus, verbi gratia, necessitate aliqua constrictum fuisse ne peccaret, vel post peccatum ablatam fuisse ab eo malitiae voluntatem: simul utique ablatum fuisset nobis certamen adversum insidias diaboli, nec expectaretur corona victoriae ei qui legitime certasset. Si non haberemus qui adversum nos obsisterent, agones non essent, nec victoribus munera ponerentur, nec regnum coelorum vincentibus pararetur . . . Ex quibus omnibus colligitur quia Deus non solum bonis utatur ad opus bonum, sed et malis."

141/337. The subject *blysse* is common to both verbs (constructio ἀπὸ κοινού).

141/338. *hevene hys al ydneled*. Mätzner, Spp. II., quotes the passage

under *i-dwellen*, "in errorem ducere, decipere, täuschen, trügen," which cannot possibly be the meaning of the verb here. Stratin-Bradley refers to it s. v. *je-dwellen*, dwell upon, delay. The sense of the passage, as determined by the context, seems to be this: entrance into heaven is delayed, heaven is barred, till the bliss of heaven is made complete by the joy of conquest, i. e. triumph over evil, than which none is greater (142/349 ff.).

141/343. *avancement*, advancement, enhancement.

142/364-66. The sense is: There is no wrong in God's suffering of evil among the good, for the purpose of enhancing the good (by contrast). Cp. Hugo de St. Victore (Migne, 176, 236): "Bona enim fecit et benefecit, et mala permisit et non fecit" (cap. 5) . . . "Et vidit mala quæ erant procul futura cum bonis priusquam erant, et consideravit quod his malis adjunctis bona commendarentur, et pulchriora fierent comparatione malorum . . . quoniam ex eis ornarentur bona et commendarentur, et amplius bonum acciperent ad decorem et pulchritudinem universorum" (cap. 6). See also St. Augustine, 'Enchiridion,' cap. xi. (Migne, 40, 236).

142/368. *contekyng*, contention; cf. *contekhede*, 154/721.

142/369. For *no* as a strengthened negative see Mätzner, Gramm. II. 137.

142/371. Bödcker's conjecture makes the line too short. I have supplied *faully*, with regard to 144/407: *Elles hedde η-faylled fytcorge*. The proposed omission of *þat*, though not absolutely necessary, may be accepted for metrical reasons.

143/385-87. If we may take *at-arn* in the sense of 'caused to run' (see N. E. D. s. v. *atrin*, where, it is true, the causal meaning is inferred only from this passage in Shoreham), and if we further correct *hyzt barn* into *hyzt-barn* (Wright: *hyzt barn*), Kölbing's incisive alterations, I think, are unnecessary. *hyzt-barn* must be an appellation of Lucifer; not the usual one, it is true; but see 'Canticum de Creatione,' MS. Auchinl. (in Horstmann's 'Sammlung ae. Legenden,' Heilbronn, 1878), l. 1:

*Lizthern, þat angel briȝt,*

*Answerd anon riȝt.*

*Ibid.* l. 8: *To Lizthern, þat is now Lucifer.*

*Ferst*, l. 387, is not, as Kölbing thinks, inconsistent with, and probably occasioned by, *ferst* in l. 390: in the former place it answers to Lat. "primum," accus. of "primus;" in the latter it is the adverb = Lat. "primo." See Hugo de St. Victore (Migne, 176, 247): "Quod in principio creati sunt angeli." For the pleonastic *so*, l. 385, see Mätzner, Gramm. II. 125.

143/394-5. The lines contain a reference to Isaiah xiv. 13, 14: "In coelum conscendam, super astra Dei exaltabo solum meum, sedebo in monte Testamenti, in lateribus aquilonis. Ascendam super altitudinem nubium; similis ero Altissimo."

143/398. *te þan*, in addition to, besides him. *þan* is dat. sing. of the demonstr. pron. Kölbing's conjecture *by þan*, by that time, is inadmissible.

143/403. *þys* is plur.—*Byganne*, for *bygonne*; cf. *gonne*, 153/692.

144/406. *Hyzt* stands for *Hy hyt* (sc. *bygonne schreueitnesse*).

144/412-14. Cp. Hugo de St. Victore (Migne, 176, 84):—"Sciendum quoque est quod boni angeli ita sunt confirmati per gratiam, quod peccare non possent."

144/428. I do not know what *cheuel* is. It cannot possibly have anything to do with O.E. *cēafl*. The sense must be 'set of followers.'

For *schal* the context seems to require the preterite. Ought we perhaps to read: *þat he scholde mys-wende?*

144/432. *Lys* for *Kt. lyas* (preter.)? or *lyese* (infin.), to be connected with *schal* (scholde?) in l. 428?

145/436. Cf. 150/586 ff.

145/442. *slabbeþ*, wallow? (Stratun.-Bradley). It seems to be connected with O.N. *slabb*, wet, dirty.

145/445 ff. Cf. Chaucer, 'Pers. Tale' (Skeat 604, 570 ff.): *Manslaughtre in dede is in foure maneres. That oon is by lawe, right as a Iustice dampneth him that is coupable to the deeth. But lat the Iustice be war that he do it rightfully, and that he do it nat for delyt to spille blood, but for kepinge of rightwisenesse.*—Cp. also St. Augustine, 'Enarratio in Psalmum cviii.' (Migne, 37, p. 1435, 8): . . . "revera paucorum est dignoscere quomodo placeat poena iniquorum accusatori inimicitias exsaturare cupienti, et quam longe alio modo placeat iudici recta voluntate peccata punienti. Ille quippe reddit malum pro malo; iste autem, etiam cum vindicat, non reddit malum pro malo, quoniam justum reddit injusto: quod autum justum est, utique bonum est. Punit ergo non delectatione alienae miseriae, quod est malum pro malo, sed dilectione iustitiae, quod est bonum pro malo."

145/449. for *weyme*, for gain.

145/460. *he þat mente hyt* is the judge who condemns thieves for to ordeyne *Peys in londe, nauzt for weyne, Ne for quadhede*, and who is therefore to be praised for his good intention. But can *he þat mente hyt* (*mente*, from O.E. *myntan*) express thus much? Or shall we read: *he þat mente hyt for* (MS. *þat*) *instyse*, he that intended it for justice?

146/487 ff. *onbycome*. This is an early instance of the occurrence of the verb 'to unbecome.' Here it is pret. subjunct. The word *grace* signifies a free and gratuitous gift: "non in voluntate petentis, sed in arbitrio dantis debet esse quod datur. An enim dandum sit, dantis debet iudicio pensari" (Petr. Lombard. in Epist. ad Roman., Migne, 191, 1459). "gratia . . . non meritis redditur, sed gratis datur, propter quod et gratia nominatur" (St. Augustine, 'De natura et gratia'). See Epist. Pauli ad Rom. xi. 6. We may, perhaps, translate here: 'It would be unbecoming if everything, in every place, were alike privileged to joy and bliss.' Note the construction of *grace* with *to*, here and on 149/569.

147/501. The line, as it stands, is too long. We shall have to omit either *hyt* or *wel*, the verb *wyle* being indispensable as governing the infin. *by-come* [: *some*].

The following passage (st. 85 ff.) turns on the subject of Predestination and Reprobation.

147/514-16. This seems to be a reminiscence of a passage in St. Augustine, who, with reference to the words of the Apostle, Rom. ix. 18: "cujus vult miseretur, et quem vult indurat," says: "Eorum autem non miseretur, quibus gratiam non praebendam esse aequitate occultissima et ab humanis sensibus remotissima iudicat" (quoted by Petr. Lombard., Migne, 192, 632). Perhaps we should read: *Bote þet hyt hys þe priuete Of hys domes, in equitye, Wyþ wyl to þan* (literally, 'with will to it'; *þan* is dat. sing. neut. of the demonstr. pron.). The emendation *wyl*, l. 516, is corroborated by what follows, l. 517-18: *For þer wys nouzt of þysse wyllle Her to ingy*.

147/520-22. The allusion is to Psalm xxv. 7: "iudicia tua abyssus multa."—*pet* = O.E. *pytt*.

148/526. *þe* is a rare variant of *þo*, O.E. *þā*; it occurs also 95/271, 124/290.—After *nele*, we have to supply *teche* from l. 524.

148/539. *longy* would be pres. subjunct., for which there is hardly any occasion here. We shall probably have to alter it into the indic. *longeþ*.

148/546. *hygt*, sets off. See N. E. D. s. v. *light*, v<sup>3</sup>.

148/551. *sykkþ*, sees, 3 sing. ind. pres. of *sy*. The idea that by the juxtaposition of contrasting objects their different qualities are heightened has found a similar expression in Hugo de St. Victore (Migne, 179, 998): "Si adiunxeris similia similibus, partium aequalitas utriusque partis excellentiam perhibet. Si vero dissimilia contuleris, magis patet diversitas alterius. Sicque coniunctio parium differentiam arcet partium singularum, et diversa qualitas utriusque crescere videtur ex utroque. Confer album nigro, sapientem stulto, superbum humili, malum bono, et ex ipsis contrariis distantibus argumentum propriae naturae videtur accedere singulis speciebus." Cf. also Origenes (Migne, 'Patr. Graeci,' 12, 153): "Quantus decor et splendor sit lucis non dignosceretur, nisi obscuritas intercederet noctis . . . Unde viri fortes magnificarentur, nisi existerent imbecilles et timidi? . . . Si atrum consideraveris, gratiora tibi quae clara sunt videbuntur. Et, ut breviter dicam, ex malorum consideratione decus bonorum lucidius indicatur."—Pandare, in Chaucer's 'Troylus,' i. st. 92, corroborates his assertion that *By his contrarye is every thyng declared* by similar examples.

148/553. *lykmyge*, likening, comparison; see 'Ayenb.' 81: *likeþ*, is like; *lykmyge*, likeness.

148/555. *euere mo*, Germ. *immer*, to all future time. Cf. *For euere mo*, l. 579. *Ase*, prefixed to the adverb of time, need not be altered.

149/556. Unless we take *merye* to be a substant., we shall have to change *þar* into *þat*.

149/557. *þe* is here causal conjunction = O.E. *þe*. For the notion expressed in this and the following stanza cp. Hugo de St. Victore (Migne, 176, 609): "Iniqui ad aliquid ardebunt, scilicet ut iusti omnes et in Domino videant gaudia quae percipiunt, et in illis respiciant supplicia quae evaserunt, quatenus tanto magis in aeternum divina gratia ditiores se esse cognoscant, quanto apertius in aeternum mala puniri conspiciunt, quae eius adiutorio vicerunt." See also Petr. Lombard. (Migne, 192, 962): "Et licet iusti sua gaudia sufficient, ad maiorem tamen gloriam vident poenas malorum, quas per gratiam evaserunt . . ."

149/564. *wipere*, O.E. *wipre*, resistance, opposition.

149/575-6. Of the three M.E. verbs *bredeu*: (a) = 'to widen'; (b) = 'to roast'; (c) = 'to breed,' the two first are out of the question here. But what should 'to breed in violence (*forse*), wrath and envy (*nyfe*)' mean? I have, therefore, altered *me* (or *ine*) to *mo*: 'Right so shall the devils for their wickedness breed ever more violence,' etc. This is what we should expect, in opposition to what has been said in the preceding lines. Cf. Hugo de St. Victore (Migne, 176, 84): "Sciendum quoque est quod boni angeli ita sunt confirmati per gratiam quod peccare non possunt; mali autem ita obstinati per malitiam quod bonum facere non possunt."

149/577. *ytopped*, wrestled? See *toppin*, v. in Stratm.-Bradley.

149/584. *arached*, pulled, torn (out of their place); cf. *arace*, 91/166.

150/589. *one-by-comeleche*, unbecoming (*one* = *ou*, *un*).

150/590. *leþy*, empty, unoccupied.

The idea that man was destined to fill the place of the fallen angels originated with Gregor.; see *Moralia*, lib. xxxii. 23; *Hom.* xxxiv. Cf. also Hugo de St. Victore (Migne, 176, 260): "Non enim, ut quidam putant, conditio hominis ita ad restaurationem angelorum provisa est, quasi homo non fuisset factus, nisi angelus cecidisset; sed ideo ad restaurandum et supplendum lapsorum angelorum numerum factus homo dicitur, quia cum homo postmodum creatus illuc unde illi ceciderunt

ductus est, illius societatis numerus qui in cadentibus diminutus fuerat, per hominem reparatur."

150/600. If this line is correct, we shall have to translate: 'his festivity could not be altogether complete, as another (festivity is)'—which we might possibly refer to the festive joy of the good angels in heaven. But ought we not, perhaps, to write: *Ac al anoper* = 'but quite otherwise'?

150/606. *take* is infin. The verb 'to forbid' is sometimes followed in M.E., as in O.E., by the simple infin. without *to*; see 'Anglia,' xiii. 91.

150/613. *y-schet*, shut (O.E. *scyttan*).

150/614. *y-det*, locked up (O.E. *dyttan*).

150/615. *erybbe*. lock-up house, prison (Halliwell).

151/622. *gyle onder-go*, to undertake, attempt, resort to guile. Cf. Hugo de St. Victore, 'De Lapsu primi Hominis,' cap. I. II. (Migne, 176, 287): "vidit diabolus et invidit quod homo illuc per obedientiam ascenderet unde ipse per superbiam commisisset. Quia vero per violentiam nocere non potuit, ad fraudem se convertit, ut dolo hominem supplantaret, quem virtute superare non posset."

*pouzte*, intended. In this sense, *penche* may govern an infin. without *to*; see 'Anglia,' xiii. 94.

151/623. Formerly (*her* = *er*), in his rebellion against God, the devil had tried violence.

151/626. *anayd*, see note to 19/511.

151/629. 'He thought of what had fallen to him before; when he was created.'

151/632. *al for þan*, for all that, though he was afraid.

151/638. *schrenehede* (= *schrewehdede*) here seems to approach to the sense of Mn.E. 'shrewdness.' In Genes. iii. 1, the serpent is called "callidior cunctis animantibus terrae;" and, as St. Augustine says, it is so called "propter astutiam diaboli, quae in illo et de illo agebat dolum."

151/642 *soch a tempeste*: figuratively spoken of the violence of envy and malice with which the fiend was agitated (cf. l. 631-2).

152/648. *waye*, O.E. *wēȝan* (Kt. Gl. *wēȝan*), to afflict, frustrate, deceive; cp. *weyþ*, lies, deceives, 107/232.

152/649-51. The reason why the fiend durst not assail Adam, but tempted the woman first, is given by Hugo de St. Victore (Migne, 176, 25): "Diabolus, quia vidit mulierem, utpote infirmiore[m] et minus ratione vigentem, facilius fraude circumveniri posse, primum eam aggressus est interrogatione, volens animum eius elicere, ut ex responsione eius colligeret qualiter eam de caetero alloqui debuisset."

The story of the temptation as related by the poet follows the account of the Bible (Genes. iii.).

152/670. *ac* need not be altered here; it answers to Mn.E. *but* (see N. E. D. s. v. *but*, III. 27).

153/682. *dame lykerouse*. Cp. 'The Charter of the Abbey of the Holy Ghost,' MS. Laud 210 ('Library of Early English Writers,' ed. Horstmann, i. 341): & þat seiȝ Eue þat sche schulde be so wyse, & was boþe coneytous & lykerouse as comenliche wymmen ben.

153/691-2. The reading I have suggested in the footnote meets the requirements of both metre and sense. *seke*, as Kölbing proposed to write for *þreke*, is no Kt. form. But *þreke*, or rather its Kt. equivalent *þrecche*, in the sense of 'to press, rush, force a way,' may possibly be right after all, in which case *an* must of course be preposition. The ryme *speche* [= *þrecche*], it is true, would be imperfect as regards the quantity of the vowels.—*hal* is O.E. *healh*, corner, hiding-place.

153/696. *of flyzte* for *on flyzte*? or should we perhaps write *of-fryzte*,



frightened? Cf. Genes. iii. 10: "Vocem tuam audiui in paradiso, et timui."

153/702. *Etinges*. It is difficult to make out whether the first letter of the word in MS. is a rounded *s* or a capital *E* or *O*. I have settled on adopting the reading *Etinges* with regard to Genes. iii. 11: "Quis enim indicavit tibi quod nudus esses, nisi quod ex ligno . . . comedisti?"

154/703. *wyþerlyche*, adv., seems to mean 'in opposition, in reply.' It is not recorded in Stratm.-Bradley. Halliwell has *witherly*, hastily, violently, as a Devonshire provincialism.

154/712. Eve's speech, of course, begins with *so wey þat wyle*. Kölbing's conjecture *se wey þat wyle*, which he translates "wir sehen das wohl ein," is unintelligible to me. *so wey þat wyle* is of course Mn.E. '(so) woe the while!'

154/723. *pleity*, the Kt. form (cf. 'Ayenb.' 99), to plead.

154/726. *wayti*, "insidiari." It is construed with the dative; cf. 'Ayenb.' 263 (Kt. version of 'Sawles Warde'): *to eche vertue ech rice wayteþ* = "singulis virtutibus singula vitia insidiantur."

The insertion of *heel*, corresponding to "calcaneo" in the Latin text, would make the line too long.

154/727. *lere* is the Kt. form of O.E. *lyre*, loss, destruction, here in the sense of 'condemnation, doom.'

155/731. *ine mannes daunger* = "sub viri potestate."

155/754. *forþ myt þan*, forthwith.

156/778. *he* (MS. *þe*) refers to the devil. Kölbing conjectures *For 3e wete* (MS. *weste*) *þat god hyt sede*, for ye know that, etc.—thinking that "the poet appeals to the biblical knowledge of his hearers or readers."

156/779. *awede*, go mad.

156/787. 'For nothing was nor is it called Tree of Life.'

156/789. Can *wyste* be adverb of the pa. pple. *wyst*, in the sense of 'wittingly'? Anyhow, the line is too short. Kölbing's conjecture, however, *Ac [god hyt] wyste*, does not seem to me to hit the mark. It would be, at the least, rather superfluous to expressly observe that God knew it; and besides, it does not seem to form a strong enough opposite to the preceding *for naugt*.—Shall we perhaps write *Ac mid lyste*, cunningly, wisely?

157/796. The poet promises to speak of the Redemption; but that part of his poem, if ever it was executed, has been lost.

157/797. *þat* is relat. pron., referring to *blode* in l. 794. Kölbing's insertion of *hyf*, or *body*, is unnecessary.

157/800. *for-hole*. The MS. has *for-boute*, which might perhaps suggest *for-hote*; but this is used by Shoreham in the sense of 'forbidden,' 155/735. One might also think of *for-hed*, with regard to 156/783: *For god hyt hedde*.

157/806. *urry*, intrans., remove, depart (O.E. *feorrian*).

157/810. For the use of *welpe* in the sense of '(heavenly) glory' see 'Anglia,' xxii. 388.

157/811 ff. That the incarnation of Christ, the principal end of which was the redemption of mankind (cf. Bonaventura, Sent. l. III. dist. 1, art. 2, quaest. 2. Conclusio), was the operation of the Holy Trinity is expressly stated by St. Augustine: cf. also Petr. Lombard. (Migne, 192. 758).

157/815. *þat ich was embe*; see note to 136/172.

157/817. *playled*, tallied, cut out.

158/831. *To mannes mende*, to man's correction, reparation. Cp. 83/128, and note to the passage.

158/833. *forsopie*, supposing it to be right, seems to be connected

with O.E. *soppian*. Like *for-sepe* in the same line, it must be used intransitively, and the signification would seem to be 'to get soaked through, or soppy' ("as when mown grass lies in lumps upon the field," Halliwell),—a bold metaphor, but not more so than *for-sepe In deapes bende*. We may, however, mention here that in the Bodleian Fragn. of 'Sir Lamwell,' v. 57, we meet with the phrase *forsobbed and foruorn*, where *forsobbed* seems to mean 'exhausted with sobbing.' So, if we were to alter *forsopie*, we might perhaps write *for-sobbie* instead of it.

158/836. *ouer-þroce*, overthrown. The MS. has *oue þreace*, which might seem to point to original *-þraece*. *aw* invariably represents O.E. *āw* in 'Ayenbite;' but Shoreham has *ow*-forms as well, as proved by his rymes.

158/847. *by þan by-fore*, by what has been said before.

159/862. The insertion of *hæp* after *hyt*, as suggested by Kälbing, is impossible. *come*, l. 863, is evidently 3rd sing. ind. pret., phonetically *cōm*; so *nome* cannot be pa. pple. (= *nōme*), but must likewise be 3rd sing. ind. pret. (= *nōm*).

159/865. I have thought it necessary to supply *hyt*, which refers to *hyt* (i. e. the child), l. 863.

What the poet means to say here is this: 'Man is God's likeness ("Faciamus hominem ad imaginem et similitudinem nostram") also in this, that he takes his origin through generation, even as God, the Son, was generated ("genitus, non factus") by the Father.' This has been made an argument for the congruity of Christ's Incarnation, i. e. his assumption of the human, rather than the angelical, form and nature; e. g. by Bonaventura, Sent. l. iii. dist. 2, art. 1, quaest. 2: "Secundum nanque naturae institutionem maior est congruitas in humana natura quam in angelica; et hoc triplici de causa . . . Prima est propter personalem discretionem, quae quidem in humana reperitur secundum originem . . . et ideo magis congruebat quod persona Filii, quae distinguitur a persona Patris secundum originem, eam naturam acciperet in qua proprietatem filiationis retineret."

159/871. *demeýned*, carried on, accomplished; see N. E. D. s. v. *demean*, v.<sup>1</sup> (where, by the way, in the quotation of our passage *hy*, fem., referring to *engendrere*, is unnecessarily altered to *hy[t]*). Regarding the sense of this and the next stanza we may compare Petr. Lombard., who follows Augustine (Migne, 192, 724): "Caro enim propter peccatum corrupta fuit in Adam, adeo ut cum ante peccatum vir et mulier sine incentivo libidinis et concupiscentiae fervore possent convenire, essetque thorax immaculatus, iam post peccatum non valet fieri carnalis copula absque libidinosa concupiscentia . . ."







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